A NECESSARY DOCTRINE AND ERVDITION FOR ANY CHRISTEN man, ſet furthe by the kynges maieſtie of Englande &c.

1543.

Smyth

Pſal.xix.

Lorde preſerue the Kyng, and here vs whan we call vpon the.

Pſal.xx.

Lorde in thy ſtrengthe the Kynge ſhall reioiſe, and be meruailous glad through thy ſaluation.

TB.

The contentes of this boke.

The declaration of fayth.
The articles of oure belefe / called the Crede.
The seuen sacramentes.
The. x. commaũdementes of almighty god.
Our lordes praier / called the Pater noster.
The salutation of the aungell / called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

HENRY THE EYGHT

BY THE GRACE OF GOD KYNGE of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Irelande, supreme head, vnto all his faythful and louyng subiectes sendeth greetyng.

LIke as in the tyme of darkenes and ignoraunce, fyndynge our people seduced and drawen from the truth by hypocrisy and superstition: We by the helpe of god & his worde haue trauayled to purge and clense our realme frome the apparant enormities of the same, wherein by openyng of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrate: So nowe perceiuyng, that in the tyme of knowlege, the deuill (who ceasseth not in all tymes to vexe the worlde) hath attented to returne agayn, (as the parable in the gospel shewith) into the hous purged and clensed, accompanied with seuen worse spirites: and hypocrisy and superstition beynge excluded and put away, we fynd entered in to some of our peoples hartes, an inclination to sinister vnder standynge of scripture, presumption, arrogancye, carnall liberty, and contention: we be therfore constrained for the refourmation of them in tyme, and

for auoydyng of suche diuersitie in opinions, as by the sayd euill spirites myght be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our relygion, as wherby all men may vniformely be ledde & taught the true vnderstandyng of that, whych is necessary for euery christen man to know, for the orderyng of hym self in this lyfe, agreably to the will and pleasure of almighty god. Which doctrine also the lordes bothe spirituall and temporall, with the nether house of our parliament, haue both sene, and lyke very wel. And for knowlege of the ordre of the matter in this boke conteined, for as moche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. Wherunto is next adioyned the declaration of the articles of our Crede, conteinyng what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherein god ordinarily worketh, and whereby he participateth vnto vs his spectall giftes and graces in this lyfe. Whiche matters so digested and set forth with simplicity and playnesse, as the capacities and vnderstandynges of the multitude of our people may easily receiue and comprehend the same: There foloweth conueniently the declaration of the .x. commaundementes, beynge by god ordeyned the high way, wherin eche man shulde walke in this lyfe, to finishe fruitfully his iourney here, and after to rest eternally in ioy with hym. Whiche bycause we can not

Faythe.

The crede

The sacramentes

The commaundementes.

not do of our ſelf, but haue nede alwais of the grace of god, as without whom we can neyther continue in this life, ne without his ſpecial grace do any thig to his pleaſure, wherby to atteine the lyfe to come: We haue after declaration of the cõmaũdementes, expounded the. vii. petitions of our Pater noſter, wherin be conteyned requeſtes & ſuites for all thinges neceſſary to a chriſten man in this preſente lyfe, with declaration of the Aue Maria, as a prayer conteinyng a ioyful reherſall, and magnifyinge of god in the worke of the incarnation of CHRISTE whiche is the ground of our ſaluation, wherin the bleſſed virgine our lady, for the abũdance of grace, wherwith god endued her, is alſo with this remembrance honoured and worſhipped. And for as moche as the heades and ſenſis of our people haue ben imbuſied, and in theſe days trauayled with the vnderſtandyng of Freewyl, Juſtification, Good workes, and Prayng for the ſoules departed: we haue by the aduiſe of our clergy, for the purgation of erronious doctrine, declared and ſet furthe openly, plainly, and without ambiguity of ſpeche, the mere and certayn truthe in them. So as we verily truſt that to know god, and how to lyue after his pleaſure, to the atteinyng of euerlaſting life in the ende, this boke conteyneth a perfect and ſuffycient doctrine, grounded and eſtabliſhed in holy ſcriptures. Wherfore we hartily exhorte our people of all degrees, willyngly and erneſtly both to reade & print in their hartes the doctrine of this boke, cõſidering that god (who as ſainct Paul ſayth, diſtributeth &

The pater noſter.

The Aue.

Freewill.
Juſtification.
Good workes.
Prayer for ſoules.

diuideth to his churche his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thinges shuld be done semely & in ordre, and hath beautified & set furthe by distinction of ministers and offices, the same church: And considering also that for the one part which shulde teache other, is necessary not onely knowlege, but also learnyng cunning in the same knowlege, wher by they may be hable conueniently to dispense & distribute to their audience the trueth of god, accordyng to their cunning for the edification of other, and by true exposition of the scriptures accordyng to the apostolicall doctryne receiued and maintenyned from the beginnyng, and by conferrynge and declaration of them, to conuince, refell, and reproue all errours & vntrouthes set furth to the contrary, and finally be also able to giue an accompt, as saint Peter saith, of that they professe: It must be agreed than that for the instructiō of this part of the churche, whose office is to teache other, the hauing, redinge, and studying of holy scripture, bothe of the olde and newe testament, is not onely conuenient, but also necessary: But for the other parte of the churche ordeined to be taught, it ought to be demed certainly that the readyng of the olde and newe testament is not so necessary for all those folkes, that of duty they ought and be bound to reade it, but as the prince and the policy of the realme shall thynke cōuenient, so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath nowe restrayned it from a greate meyny, este-

minge

ming it ſufficient for thoſe ſo reſtrained, to here and truly bere away the doctrin of ſcripture taught by the preachers, & ſo imprint the leſſons of the ſame, that they may obſerue and kepe them inwardly in their hart, and as occaſion ſerueth, expreſſe them in their dedes outwardly, wherby they may be partakers of that blyſſe, whiche the gyuer of bleſſednes our ſauioure CHRISTE ſpake of and promiſed to ſuche, ſaying: Beati qui audiunt uerbum dei, & cuſtodiunt illud. *Bleſſed be they that here the true doctrine of god, and keepe it,* whiche is the true ſenſe of that texte. Luc. xi.

Wherfore we exhort and deſire all our louyng ſubiectes, that they praying to god for the ſpirite of humilitie, do conforme them ſelues as good ſcolers and lerners ought, to here and bere away as afore, and willingly to obſerue ſuch ordre, as is by vs and our lawes preſcribed, and to read and bere well away the true doctrine, lately by vs and our clergie ſet furth for their erudicion, wherby preſumption and arrogancie ſhall be withſtanded, malice and contention expelled, and carnall libertie refrayned and tempered, and diſdeyne clerely remoued and taken away. So as endeuouryng our ſelues to lyue quietly and charitably togither, eche one in his vocation, we ſhall be ſo replenyſhed with manifolde graces and gyftes of god, that after this lyfe we ſhall reigne in ioy euerlaſting with the onely heade of the vniuerſall catholike church our ſauiour and redemer IESVS CHRISTE. Amen.

Faithe.

FORASMOCHE AS in this boke, whiche is sette furthe for the institution and erudition of the common people, the articles of our faithe haue the fyrste place, it is very necessarye, before we entre in to the declaration of the said articles, some thinge to entreate of Faithe, to the intent that it may be knowen, what is ment properly by the worde Faith, as it is apperteynyng to a christen man, who by Fayth is partaker of goddis benefites by Christe. And although Fayth be diuersly taken in scripture, it shal be sufficient to entreate here, of two kyndes or acceptions of the same.

FAythe in the fyrst acception, is consydered as it is a seuerall gyfte of god by it selfe, distincte from hope and charitie, and so taken, it signifieth a perswasion and belefe, wrought by god in mans harte, wherby he assenteth, granteth and taketh for true, not onely that god is (whyche knowledge is taught and declared by the meruaylous workes of the creation of the worlde, as sayth sainte Paule in the epistle to the Romans) but also that all the wordes and sayinges of god, which be reueled and opened in the scripture, be of most certayne truthe and infallible veritie. And further also, that all those thinges, whyche were taught by the apostles, and haue ben by an hole vniuersal cõsent of the churche

Roma.

of Chriſte, euer ſithe that tyme, taught contynually and taken alwayes for true, ought to be receyued accepted and kept, as a perfect doctrine apoſtolike. And this is the fyrſt acception of Faith, which man hath of god, wherin man leaneth not to his owne naturall knowledge, whiche is by reaſon, but leaneth to the knowlege atteyned by Fayth, without the whiche Faithe, we be ignorant and blynde, and can not vnderſtande, accordynge as the prophete Eſaie ſayth, Niſi credideritis, non intelligetis. Onleſſe ye beleue, ye ſhall not vnderſtande. And this faith is the beginnyng, entrie, and introduction vnto al chriſten religion and godlyneſſe. For as ſaint Paul ſayth, He that commeth to god, muſte beleue, that he is, and that he is a rewarder vnto them, whyche ſeeke to pleaſe hym. And this Faythe, although it be the neceſſary beginnyng of all ryghtuouſneſſe, yet if it procede not further, to Hope and Charitie, it is called in ſcripture a deade Fayth, bycauſe it is voyde and deſtitute of the lyfe and efficacy of charitie.

Vii. iuxta ſept.

Hebr. xi.

FAythe in the ſeconde acception is conſydered as it hath hope and charity annexed and ioyned vnto it: And faith ſo taken, ſignifieth not onely the beleefe and perſuaſion before mencioned in the fyrſt acception, but alſo a ſure confidence and hope, to atteyn what ſo euer god hath promiſed for Chriſtis ſake, and an hartye loue to god, and obedience to his commaundementes. And this Fayth is a liuely faithe, and worketh in man a redy ſubmyſſion of his wyll to goddis wylle. And this is the effectuall faythe, that worketh by charitie, whiche ſaynte

Paule

Paule vnto the Galathians affirmeth to be of va- Gal.v.
lue and strengthe in CHRISTE IESV. By this Hebr.xi.
Faythe, Abraham, not knowynge whyther he
shulde go, went out of his countrey, and dwelte in
the lande of behest, as in a straunge lande, lokyng
and trustynge for a citie founded and buylded by
almyghty god. By this Faythe also, he was redy
to offer vp his onely begotten sonne Isaac, whan
he was tempted, in whom he loked for the promise,
nothynge doubtynge, but that god was able to
rayse hym vp ageyne frome deathe. And this wyse
is Faythe taken in the most parte of the examples,
whyche be recyted of saynte Paule in the eleuenth
chapiter of his epystle to the Hebrues. And this
Faithe euery christen man professeth and couenan-
teth to kepe, whan he receyueth the sacramente of
baptysme.

For declaration whereof, it is to be noted, that
all promyses of god, made to man after the fall of
Adam, for Christis sake, be made vnder this con-
dition, that man shulde beleue in god, and with
the grace of god, gyuen for CHRISTE, ende-
uour hym selfe to accomplysshe goddis commaun-
dementes. The churche therefore (intendyng that
man shulde alwayes haue in mynde, howe the pro-
myses of god be made vppon condition, and with-
out keppynge of the condition, no man is partaker
of goddis promyses) hath taughte and ordeyned,
that men before they receyue baptysme, shall pro-
myse and couenaunt to fulfyll the sayde condyti-
on, and to forsake the deuyll and the worlde, and to

ſerue onely god. And of this eſpeciall couenaunt, wherby man bindeth hym ſelf to god, he is called in latyn Fidelis, faythfull, and he that neuer made the ſame couenant, or after he hath made it, renounceth and refuſeth the ſame, is called amonges chriſten men Infidelis, vnfaythfull or heathen. And bicauſe god hath made promiſe and couenant with man (as is before declared) whiche, we muſt moſt aſſuredly beleue, that god wyll obſerue and kepe, and is euer in his wordes and promyſes moſt true, moſte iuſte, moſte conſtant: therfore god is called (as he is in dede) faythfull to man, and keepeth and obſerueth his fayth, that is to ſay, his promiſe to man, requiryng, that man ſhuld lykewiſe kepe his faithe and promyſe towardes hym.

Nowe of that whiche is beforeſayd, it is manyfeſt, that Faith (as it is taken in the ſecond acception) is the perfect faith of a true chriſten man, & conteineth the obedience to the hole doctrine & religion of Chriſte. And thus is faithe taken of ſainte Paul & in other places of ſcripture, where it is ſaid, that we be iuſtified by fayth. In which places men may not thynke, that we be iuſtified by faith, as it is a ſeuerall vertue, ſeparated from hope and charitie, feare of god and repentance, but by it is ment Faith, neither onely ne alone, but with the forſaide vertues coupled togyther, conteynynge as it is aforeſayd, the obedience to the hole doctrine and religion of Chriſte.

And here is to be noted, that euerye man, that doth

dothe offende god, dothe not lose his faithe therby. For they that synne by frayltie and sodein motions (whiche iuste men doo not auoyde) and be taughte therfore of Christ to say in their *Pater noster*, Forgyue vs our trespaces, as we forgiue them that trespasse agaynst vs: Yet those men, so breakyng their promise with god, and slackyng in suche care and desyre, as they shulde haue to please god, neuertheless be not accompted to haue lost their faith therby, yea they also who after the knowlege of god, fall into deadly synne aduisedly, as they that commytte murder, adulterye, and other abhomynations, and so falle from faythe, as it is taken in the seconde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet do not those men fall frome fayth, as it is taken in the fyrst acception, that is to saye from certayne and assured knowledge of god and his doctrine. And therfore the gospell speaketh of a seruant, that knoweth the wyll of his lord, and dothe it not. And saint James in his epistle saithe, that Fayth may remayne without charitte. Wherfore a transgressour of the lawe of almyghty god, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by Faythe, wherby he seeth the remedyes, howe to atteyne remyssion of synne, and by a special gyft of further grace is moued to vse the same remedies, and so by faithe walketh the wayes ordeyned to atteyn remission of sinnes, as in the sacramēt of penance shalbe declared. Luc. xii. Iacob. ii.

Thus we haue shewed two acceptiōs of faith, and declared, that the faithe of knowledge may re-

mayne in him that hath fallen from faith, after the
second acception. But whether there be any special
particular knowlege, which man by faith hath cer-
tainly of him self, wherby he may testify to him self,
that he is of the predestinates, which shal to thende
perseuere in their callyng, we haue not spoken, ne
Iacob.ii. can not in scripture ne doctours fynd, that any such
faith can be taught or preached. Truth it is, that in
the sacramētes instituted by Christ, we may cōstant
ly beleue the workes of god in them, to our present
comfort, and application of his grace and fauour,
with assurance also, that he wyl not fayle vs, if we
fall not from hym. Wherfore so continuinge in the
state of grace with him, we may beleue vndouted-
ly to be saued. But forasmoch as our owne frayltie
and noughtynes, ought euer to be feared in vs, it
is therfore expedyent for vs to lyue in contynuall
watche, and continuall fight with our enemies, the
diuel, the flesshe, and the worlde, and not to presume
to moche of our perseuerance & continuance in the
state of grace, which on our behalfe is vncertayne
and vnstable. For although goddis promises made
in Christ be immutable, yet he maketh them not to
vs, but with cōdition, so that his promise standing,
we may yet fayle of the promyse, bycause we kepe
not our promise. And therfore if we assuredly reken
vpon the state of our felicitie, as grounded vppon
goddis promise, and do not therwith remēbre, that
no man shalbe crowned, onles he laufully fight, we
shall triumph before the victory, & so loke in vayne
for that, whiche is not otherwise promised, but vn-
der a condition. And this euery christen man must
assuredly beleue.

The

¶ The Crede or. the. xii. articles of the christen faythe.

i Beleue in god the father almighty maker of heauen and earth.

ii And in Jesu Christe his onely sonne our lorde.

iii whiche was conceyued by the holy gost/ borne of the vyrgine Mary.

iiii Suffred vnder Põce Pylate/was crucifi ed/dead, buried/ and descẽded into hell.

v And the third day he rose agein frõ deth.

vi He ascended into heauen, & sitteth on the right hand of god the father almighty.

vii From thense he shall come to iudge the quycke and the deade.

viii I beleue in the holy goste.

ix The holy catholyke churche.

x The communion of sayncte̅s. The forgyuenes of synnes.

xi The resurrection of the body.

xii And the lyfe euerlastyng. Amen.

Here

There folowe certayne notes for the better vnderstandyng of this Crede.

FIrst it is to be noted, that all and singular the.xii.articles, conteined in this Crede, be so necessary to be beleued for mans saluation, that who so euer wyll not constantly beleue them, or wyll obstinatly affirme the contrary of them, can not be the verye membres of Christ, and his espouse the churche, but are verye infidels or heretiques, and members of the deuyll, with whom they shall be perpetually damned.

Secondly it is to be noted, that al true christen men, ought and muste moste constantly beleue, mainteyne, and defende al those thynges to be true, whiche be comprehended in this Crede, and in the other.ii.credes, wherof the one is vsed to be sayde at masse, and is approued by the auncient generall councelles, & the other was made by the holy man Athanasius: And also all other thynges whiche be cõprehended in the hole body & canon of the bible.

Thyrdly that al true christen men ought and must not onely repute, take, and holde all the sayde thynges for the moste holy, moste sure, and moste certayne and infallible truthes of goddes worde, and suche as neyther oughte ne can be altered or conuelled by any contrary opinyon or authoritie: but also must take & interpretate all the same thinges, accordynge to the selfe same sentence and interpre-

tation

tation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche, do agreably intreate and defende.

Fourthly that all true christen men ought and must vttevly refuse and condemne al those opinios, contrary to the said.xii. articles of our crede, whyche were of longe tyme paste condemned in the.iiii. holy councels, that is to say in the councel of Nece, Constantinople, Ephese, and Calcidonense.

The fyrste article.

I beleue in god the father almighty, maker of heauen and earthe.

For the playn vnderstandyng hereof, euery materiall worde of this article shalbe declared herafter. And first we must know, that God is a spi rituall and an inuisyble substaunce, or nature, of infinite power and eternall, without beginning or ending, & of incomprehensible knowlege, wisdome, goodnes, iustice, and mercy, and that there is but one very god, thre persons, the father, the sonne, & the holy gost, & that these thre persons be not thre goddis, but all one god, one nature, one substance, all one euerlastyng essence or being, and all lyke and equall in myght, power, wysdome, knowlege, rightwysenes, and all other thynges belongynge vnto the deitie. And that besyde or without this god, there is none other god. God.

Father. **Moreouer** we muſt knowe, that god the father is the fyrſte perſone in trinitie, and Father of his onely begotten ſonne, the ſeconde perſone in Trinitie, and that he dyd begette him of his owne ſubſtance, by eternall generation, that is to ſay, by generation that neuer had begynning.

And where this article conteyneth, that god the father is Almyghty, it is as moch to ſay, as that he may do al thynges that he wyl, in heauen and in earthe, and nothyng is to hym impoſſible, and that his godly power and myghte excelleth infynitely, and incomparably all other powers, in heauen, earth, and hell: ſo that all other powers, whiche be in heauen, earthe, or hell, be nothynge as of theym ſelues, but haue all theyr might force and ſtrength of hym, and be all ſubiect vnto his power, and can not reſyſt or lette the ſame. And although god be omnipotent, and of infinite power, yet he is not author or worker of any ſynne: for whan ſo euer any ſynne is done by any creature, the ſame is wrought by the malice of the deuyll, or free wyll of man, only by the ſufferance and permiſſion of god, and not by the worckyng & power of god, in ſtyrryng vp, furtheryng, or aſſiſtyng the malice of the euyl thought or deede.

This article conteyneth further, that god the father Almyghty, dyd at the begynnynge, create, fourme, and make of nought, heauen, and earthe, and all thynges viſible, and inuyſible, and that he dyd gyue vnto them, all theyr power and myghte, and ſo he doeth from tyme to tyme continually pre-

ſerue

ſerue, gouerne, ſuſteyne, and maynteyne the hole worlde, and al creatures therin, by his onely goodneſſe and hygh prouydence, in ſo moche that without his continuall worckynge, nothynge ſhulde be able, any while to continue.

And for the more eupdent and playne vnderſtandyng of the fyrſt parte of this artycle, whyche is, I beleue in god, it is to be noted, that we muſte not onely beleue ſtedfaſtly, that god is, and that he is true in all his wordes and promyſes, and that he is omnipotente, and creatour of heauen and earthe, and ſo forthe: but we muſte alſo with this our beleke, loue god, and cleaue onely vnto hym, and that with all our harte and power, and ſo continue and dwelle ſtyll in hym, by loue. It ſygnifieth alſo, that we muſt obey vnto his wyll, as well in all our inwarde thoughtes and affections, as alſo in all our outward actes and dedes, and that we muſt abhorre al vice, and not wyſhe or deſyre of god, any euyll or vngodly thyng. It ſygnifieth alſo that we muſte conſtantly betake and commytte our ſelues, and all ours holely vnto god, and fyxe all our hole hope, truſt, and confidence in hym, and quiete our ſelues in hym, beleuynge perfectely and aſſuredly, that he wyll in dede ſhewe no leſſe goodneſſe, loue, mercy, grace, and fauour vnto vs, than he promyſeth by his word to do with vs, vſyng our ſelues as afore is ſayde.

This maner of beleke we oughte to haue in no creature of god, be it neuer ſo excellent, but in god only, & therfore in this crede, the ſaid maner of ſpea-

kyng, I beleue in, is vsed onely in the thre articles, whiche concerne the thre persons in trinitie, that is the Father, the sonne, and the holy goste.

The seconde article.

And in Jesu Christe his onely sonne our lorde.

FOr the vnderstandinge of this second article, it is to be knowen, that IESVS CHRIST is the onely begotten sonne of almyghty god the father, and that he was begotten of his godly nature and substaunce eternally, and that he is very god, the same substaunce with god the father, and the holy goste, vnto whome he is equall in all thynges of the godhead. And although we christen men, may be called the chyldren of god by adoption and grace, yet onely our sauyour Jesus Christe is god the fathers sonne by nature.

We must knowe also and beleue, that IESVS CHRIST, was eternally predeined and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bryng vs from vnder the dominion of the deuill & synne, vnto his kyngdom, lordship, and gouernance, and therfore is worthily called, IESVS, that is to say, sauior: and CHRIST that is to say, anointed king & priest, and LORDE, that is to saye, redemer and gouernour, for he hath done and fulfylled for all mankynde the very office

both

bothe of a prieſt, and of a kynge, and lorde. Of a prieſt, forasmoch as he hath made ſacrifice and oblation on the croſſe, in that he there willyngly ſuffered his natural body to be ſlayne, and his bloudde to be ſhed for remiſſion of ſynne, and ſo was bothe the prieſte and the ſacryfice it ſelfe. And of a kinge and lorde, in that he hath lyke a moſte mighty conquerour, ouercome and vtterly oppreſſed his enemyes, and hath ſpoyled theym of the poſſeſſion of mankynde, whyche they wanne before by fraude and deceyte, by lying and blaſphemynge, and hath brought vs now into his poſſeſſion and dominion, to reigne ouer vs in mercy, like a moſt louyng lord and gouernour. And therfore in this article we call hym Our lorde.

And although this worde Dominus, dyuers tymes is tranſlated in to our englyſſhe tongue, the lorde, and the place and circumſtance of ſcripture, oftentymes requireth the ſame, yet among vs chriſten men, in our common ſpeche, when we ſpeake of Chriſte and calle hym Lorde, it is mooſte mete and conuenient, that we call hym, Our lorde, to ſignifie and admoniſhe vs, that we be his peculiar people, redemed by him, and delyuered from the dominion and the captiuitie of the deuyll, and be made his owne proper and obediente ſeruauntes, after which ſorte, the heathen people (bycauſe of their infidelitie) be neither his ſeruauntes, ne partakers of his benefites, and therfore can not ſaye, and calle hym (as Chriſten men do) Our lorde.

The

Cwhiche was conceyued by the holy goſt, borne of the virgin Mary.

For declaration of this article, ye ſhall vnderſtande, that when the tyme was come, in the whiche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde ſhulde be ſaued and redemed, than the ſonne of god, the ſecond perſon in Trinitie, and verye god, deſcended from heauen into the worlde, to take vpon hym the very habite fourme and nature of man, and in the ſame nature to ſuffer his glorious paſſiõ for the redemption and ſaluation of all mankinde.

And for farther declaration hereof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowlege of god was euery where in the worlde forgotten, and his lawes broken, not only by the gentiles in all other nations, but alſo by the iewes, the choſen people of god, to whome god had by his ſeruant Moyſes gyuen his lawes, wher by they myght knowe howe to auoyde ſynne and pleaſe hym: and where thoſe lawes gyuen by god, were often by them tranſgreſſed, yet almyghty god dyd from tyme to tyme, ſende to theym his prophetes, inſpired with his holy ſpirite, bothe to admonyſhe them of theyr ſynnes, and to teache them how they

they shuld truely vnderstande and obserue the said lawes gyuen by his seruaunt Moyses. After the whiche admonitions many tymes so gyuen by the prophetes, and nothyng regarded, almyghty god of his infinite goodnes and inestimable mercy, for the loue that he bare to mankynde, dyd sende at the last into the worlde his onely begotten sonne, being his eternall wysdome, by whome in the beginnyng he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teache the worlde the truth of his lawes, and by what meanes the world might by faythe to be gyuen to his wordes and doctrine, amende theyr lyues, and atteyne to comme to the lyfe in heauen, folowing hym in his doctrine, who was the waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it selfe, wherin he shulde finally leade them, to come vnto the father, vnto whome god the father commaunding the worlde to gyue full credence sayd, to all men, Ipsum audite, heare hym. Mat. xvii.

Wherfore the sayd sonne of god, in the wombe of the blessed virgin called Mary, dyd take vppon him of her very flesche, nature, and substance, mans nature, and beyng conceiued by the holy gost, was borne of her body, and dyd vnite and conioyne togither the same nature of man, taken of the substãce of the sayd most blessed byrgin, with his godhead in one persone, with suche an indissoluble and inseparable knotte and bonde, that he beynge one persone IESVS CHRISTE, was, is, and euer shall be in

be in the same persone, very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayd moste blessed virgyne, without any motion of concupiscence or spotte of sinne, and was accomplysshed without any violation or detryment vnto the virginitie of that blessed virgine saint Mary, who bothe in the conception and also in the byrth and nattuitie of our sauyour IESV CHRIST her chylde, and euer after reteyned styll her virginitie pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourthe Article.

Suffered vnder Ponce Pylate/was crucrucified, dead, buried, and descended into hell.

FOr declaration of this artycle/ it shall be expedient brefely to repete the processe, of a great part of our sauiour Christis lyfe, from the begynning, vnto the tyme of his moste glorious passion, with the same passion also, and the descense of his soule into hell. wherfore we must vnderstande, that Christe very god and man, after he was conceyued and borne of his blessed mother, ware and lyued forthe here in the worlde, vntyll he came vnto the. xxxiii. yere of his age, and that in all this time of his lyfe, he suffred and endured for our sakes

kes and our welthe, & also for our example, moche bodily affliction, moche labour, moch trauaile, moche hunger, thyrst, and pouertie, moche iniury and ignominy, and many other such miseries and infirmities, as all mortall men be subiect vnto (synne & ignorance onely except) & so passed ouer all the hole course of his lyfe, euen from his nattuitie vntil his death, in suche perfecte obedience vnto the lawes of god and man, accordynge to the wyll of his father, and in suche perfecte innocencye of lyuynge, that no faute or blame of liuing, ne any offence or transgression could iustly and truly be laid against him: and yet the blinde, ignorant, and obstinate Iewes, replete with enuy and malice, as the very membres of the deuyll, by whom they were prouoked and enduced thervnto, laboured continually by all crafte and meanes they coulde, to dystroye hym, and at length conspiryng togither, they toke him, serchyng and procurynge false wytnesse to accuse hym, and after they had bette hym, and spette in his face, and vsed all the villany they could vnto hym, they boũd him, and brought him before Pontius Pilatus, beinge than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they moste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedition among them, and as a traytour agaynst the emperour of Rome. after whiche accusations our sayd sauyour and redemer Iesus Christe was greuously scourged, by the commaundement of Pylate, and had a crowne of thorne put vpon his head

by the ſouldiours of the garriſon, and was by them not onely moſte ſpitefully mocked and ſcorned, but alſo moſte cruelly tormented and afflicted, and after this he was at the laſt in publike and open iuge ment, condemned by the ſentence of the ſayd iudge, to be crucified, to the intente he ſhulde ſuffer that kynde of deathe, whyche amonge the Iewes was euer moſt abhorred and deteſted, and accompted to be the moſt ſhamefull and curſed of all other: and ſo accordynge to the ſayde ſentence, the ſouldiours of the garriſon crucyfied him, that is to ſay, they nayled hym throughe handes and feete to a croſſe, and hanged hym vppon the ſame betwene two theues, vpon a certaine hille callyd Caluary, vntyl he was deade: and after he was thus deade, one Ioſeph of Aramathia, beinge one of Chriſtis diſciples, obteyned lycence of the ſayde iudge, to take downe the bleſſed bodye of oure ſauyour IESV CHRISTE from the ſayde croſſe, and that done, he and a nother of Chriſtis diſciples, called Nicodemus, wrapped and foolded the ſame bodye in a cleane ſyndon, and ſo layde it and buryed it in a
Aa.ii. newe graue or ſepulcre, whyche the ſayde Ioſeph had made of ſtone, wherin there was neuer man buryed before. and after he was thus crucifyed, and deade vppon the croſſe, he deſcended in ſoule into hell, and loſed the peynes and ſorowes therof, wherwith it was not poſſible that he ſhulde be holden, and conquered and oppreſſed bothe the deuill and hell, and alſo deathe it ſelfe, whervnto all mankynde was condemned by the falle of our forefather

ther Adam into synne.

The processe of our sauiour Jesu Christes lyke, deathe, burtall, and descense to hell, thus declared, it is specially to be noted, and to be beleued for a certaine truthe, that our sayde sauyour, in all the tyme of his moste bitter and greuous passion, and in sufferynge his moste paynfull and cruell death, not onely indured and susteyned for our redemption, all the paines and iniuries, and all the obprobries and ignominies, whyche were done to hym, mooste pacientlye without resystence, and lyke an innocent lambe: but also that he dyd willingly and gladly suffer this crosse, and this kynde of deathe for our example, that we shulde followe the steppes of hym, in pacyence and humilytie, and that we shulde beare our owne crosse, as he dyd beare his, and that we shulde also hate and abhorre all synne, knowynge for suretie, that who so euer dothe not in his harte, hate and abhorre synne, but rather accompteth the breache and violation of goddis commandement, but as a light matter, and of small weight and importance, he esteemeth not the price & value of the passion and deth of Christ, accordyng to the dignitie and worthynes therof.

The fyfte Article.

And the thirde day he roſe agayne from deathe.

BY this article it appeereth, how our ſauiour Jeſus Chriſt, after he had conquered and ſpoyled the deuyll and hell, he retourned agayn from thens, like a moſt mighty kyng & conquerour, in triumphe and glory, and ſo reſumed and toke agayn his bleſſed natural body, the thirde day after his ſaid deth. And ſo doing, roſe out of that ſepulcre, in his naturall and perfecte manhoode, that is to ſaye, in his ſoule, and in the ſelfe ſame body, whiche was borne of the virgin Mary, and dyd hang vpon the croſſe. After whyche reſurrection, he was conuerſant in the worlde, by the ſpace of forty days, and dyd eate and drinke with his apoſtles and his diſciples, and preached vnto them, & authoriſed them to go forth in to the worlde, to manyfeſte and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, whych was promiſed in ſcripture, to come to ſaue and to redeeme all thoſe, that beleuynge in hym, ordered them ſelues, in obeying and folowynge his preceptes and commaundementes accordyngly.

In this article of reſurrection, it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be more ioyfull and comfortable vnto

vnto vs, than the belefe of this article, that Chriſt roſe agayne frome corporall deathe to lyfe, and that we ſhall alſo do the ſame. The faith and belefe of this (if we do contynue in liuynge well) is our victory and triumph ouer the deuyl, hell, and deth, and a ſpeciall remedy, to put away the horrour and feare of theym, for as moche as hereby we be aſſured, that as deathe coulde not holde Chriſte, euen ſoo it can not holde vs, whyche are by a chriſten faythe, the verye membres and bodye of Chriſte, but that we ſhall ryſe frome deathe, and lyue agayne in glory, with him euerlaſtyngely, if we order and conforme our wylle in this worlde to his preceptes. And the onely hope hereof, ſhuld make vs not to feare the aduerſities in this worlde, bycauſe we lyuyng as afore, be aſſured to haue a better & more glorious lyfe after this, as ſaint Paule writeth to the Corinthians, ſayinge, If we chriſten men had no hope of other lyfe, than this that is preſent, than were we the moſte myſerable of all menne. But nowe Chriſte is ryſen agayne from deathe, and hath declared therby, that there is a lyfe after this lyfe, which all chriſten men hope to come to. Accordyng herevnto ſayth ſaynt Auguſtine, All the hope of our faithe ſtandeth in this poynte, that we ſhall riſe agayne. This made the faythefull and good men (of whom ſaynt Paul ſpeketh to the Hebrues) to refuſe to be preſerued from bodily death, bycauſe they loked aſſuredly for a better reſurrection.

i. Cor. xv.

Hebr. xi.

Of this article the epiſtles of ſaynt Paul, and the newe teſtament be ful, to the Romaynes he wry-

teth

Rom. iiii. teth, Christ rose agayn for our iustification, to Timo-
ii. Tim. ii. the he saith, Remembre that Jesus Christ is risen agein
Act. i. from death. The apostles besides other names per-
& .ii. teynyng to theyr offyce, be specially called the wyt-
nesses of Christis resurrection, the whiche resurre-
ction, as it was by many and sundry apparitions
and other infallible argumentes, declared and pro-
ued vnto them, so they dyd in all places, and at all
tymes open and inculcate the same, as a special and
a chefe article of Christis doctrine, wherin shulde
depende and reste, the great comforte and solace of
all true and faythfulll beleuers in Christe.

Moreouer by this article, it is not onely con-
firmed vnto vs, howe the naturall bodye of man,
shall after the corporal death and departyng out of
this present lyfe aryse agayn, as is before expressed,
but also by this resurrection of our sauiour Christ,
we be admonyshed, that as Christe after his deathe
rose ageyne so we dyinge from synne, shulde ryse a-
gayn, and walke in a new lyfe of spirite and grace.

The syxt article.

The ascended into heauen / and syt-
teth on the right hande of god the
father almighty.

This article conteyneth / howe
our sauyour IESVS CHRIST, af-
ter that he had perfectely accomplyf-
shed and performed the hole mystery
of the redemption of mankynde, by
his

his incarnation, his byrth, his paſſion, his death, his buryall, his deſcendynge into hell, and ryſyng agayne from deathe to lyfe, and after he had bene here in earthe, conuerſant with his apoſtles and diſciples, by the ſpace of foꝛty dayes, after his reſurrection, whan he was amonge the apoſtles, he in theyꝛ ſyght aſcended vp into heauen, in the very ſame his naturall bodye, whiche was boꝛne of the bleſſed virgin his mother, and was crucified vpon the croſſe, and ſo dyd withdꝛawe his accuſtomed viſible conuerſation, from the pꝛeſence of his apoſtles, and from the bodily ſyght of all other creatures. By remembꝛaunce wherof, bothe they and we ſhuld here in earth eleuate & lift vp our hole hartis myndes, deſyꝛes, and all affections, from earthely thynges, and from all carnall and woꝛldly cares, towardes heauen and heauenly thynges, and ſoo ſhulde by his grace pꝛepare our hartes, and make our ſelues mete and apte to receyue his ſpirituall gyftes, whiche he ſendeth into the woꝛlde.

In this article alſo is expꝛeſſed, howe our ſauiour Chꝛiſte beinge aſcended into heauen, ſytteth on the ryght hande of god the father, that is to ſay, hath and ſhall euer haue communicate vnto hym of god the father, gloꝛy, honour, felycitie, power, and euerlaſtynge monarchye, gouernaunce, rule, and dompnyon ouer all the pꝛyncipates, poteſtates, powers, dompnyons, and ouer all creatures, that can be named eyther in this woꝛlde, oꝛ in the woꝛlde to come, to be oꝛdeyned kyng of all kynges, and loꝛde of all loꝛdes, and all thynges in heauen

and

and earthe to be caste vnder his fete and made subiecte vnto hym, and he is appointed the onely head of the vniuersall catholike churche, whiche is his mysticall body. And lykewise as the head always excelleth all the other membres: so Christe doth excelle incomparably, in honour and dignitie, all the membres of his sayde bodye, the Churche, wherof he is the onely perfection and consummation, and is also the onely eternall prieste and bysshoppe of his sayde churche, that is to saye, the onely mediatour betwene god and mankynde, the redemer, intercessour, and aduocate, for the remyssyon of synnes, as hereafter in this boke it shall more at large appere.

And it is to be noted, that although the intercession and mediation by prayer, of sayntes departed, and of such the membres of the catholike churche, as be yet lyuyng on earthe, be good, acceptable and profitable vnto vs, yet that is onely by the mediation and intercession of Christe our head, in whom god the father is pleased and contented, and through whom saintes departed this lyfe, and raygnyng in heauen with Christe, and suche as truely confesse Christe in the church catholike, yet lyuyng, may and do effectually praye for vs, and therefore be of vs also auaylably prayed vnto, that is to say, desyred to pray for vs: accordynge wherevnto all common prayers of the churche, ought to be alwayes fynyshed and ended, with a remembrance of our sauyour Iesu Christe, In whome, by whome, and for whome, all is accepted of god, and without

whom

whom, nothyng can be effectually done or granted.

And therfore it is moche to our comforte, to remembre the exaltation of mans nature in our head, our sauiour and redemer IESV CHRISTE, whiche inseparably and indissolubly conioyned and vnited to the deitie, in the person of hym, sytteth on the right hande of god the father almyghty, by cõmunion of preeminence, and power, as before is expressed, wherby we be certified, how our sauiour Iesus Christ, is god, equall to god the father in godhead, & therin not inferyour vnto hym, and therfore to be honored, worshypped, loued, and dread, feared and trusted on, beleued & hoped on, as on very god almyghty, to whome nothing is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyll mercyfully haue compassion on the same, who ascended vnto heuen, to sende giftes vnto men, wherby we might be able & strong to passe ouer this transitorye lyfe to the pleasure of god, and the atteynyng of euerlastyng lyfe. Ephe. iiii.

The seuenth article.

From thens he shall come to iudge the quycke and the deade.

IN this article it is declared/ howe our sauiour and redemer IESV CHRIST, shal come from thens, that is to saye, frome heauen, to the whiche he ascended, and commyng in his maiesty and glory, shall than in the very visible

fourme of his naturall body, appere vnto the bodily eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour and confusion of the wycked. Where beinge accompanyed with his holy aungels his ministers, wayting vpon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustyce: and accordynge to his holy worde expressed in scripture, that is to saye, according to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and deedes shalbe than exampned, discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but according to the commandement of god, and the teaching of Christ and his apostles, for at that day of iudgement, all the people of the worlde, quicke and deade, that is to say, as well all those, whyche shall be founde on lyue in the worlde at that day, as also al those, whiche euer sithe the creatiō of Adam liued here in this worlde, and dyed before that day, shal come and appere afore the presence of Christe, in theyr very bodies and sowles.

And whan they shall be so gathered and assembled togyther, our sauyour IESVS CHRISTE, shall pronounce the fynall sentence and iudgement of euerlastynge saluation, vppon all those persones, whyche in theyr lyfe tyme obeyed and conformed them selues vnto the wyl of god, and exercised

the

the workes of right belefe and charitie, and so per- Rom.ii.
seuering in well doinge, sought in theyr hartes and deedes, honour, glorye, and lyfe immortall: And contrary, vpon all those, whiche in their lyfe tyme, were contentious, and dydde repugne agaynst the wyll of god, and folowed iniustyce and iniquitie, rather than truthe and vertue, our sauyour Christ shall than and there pronounce the sentence of euer lastyng punyshement and damnation. In whyche Mat.xxv.
sentence there shall be made a perfect separation or dyuision, betwene these two sortes of people, that is to say, betwene the shepe and the gotes, the corne and the chaffe, the good and the badde, the blessed and the cursed, the membres of his bodye, and the membres of the deuyl, and so the good and the blessed beynge vppon his ryght hande, he shall clerely and perfectly delyuer theym for euer, from the power and malice of the wicked, and from all the paines and euyll, and so take them all vp with hym into heauen, there to be crowned and rewarded in body and soule, with honour and glorye, and euerlastynge ioye and peace, whyche was prepared for them from the begynnynge of the worlde. And all the other, whiche shall be iudged to euerlastynge payne and deathe, beinge vpon his lefte hande, he shall sende them downe into hell, there to be punyshed in body and soule eternally with fyer, that neuer shall haue ende, whiche was prepared from the begynning of the worlde, vnto the deuyll and his aungelles.

And here it is especially to be remembred, howe

this article was for great considerations added immediately, and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a contynuall remembraunce and respect, vnto the last day of iugement, and so be in continual feare, to committe any thing contrary to the wyll of god, for the which he might deserue, to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certaynly true, that at that day, euery man shall be called to an accompte of his lyfe, and shall be than fynally iudged, according to his workes, good or bad, done in his lyfe tyme, that is as sayntе Paule saythe: to
Rom. ii. theym that perseuere in well doinge, and labour to atteyne glory, honour, and immortalitie, shall be gyuen lyfe euerlastyng: and to theym that be contentious, and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and paines euerlasting.

In this article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuynge knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iudgement shall ones come, and yet the houre and tyme whan it shall be, is hid-

den

den and kepte ſecrete from the knowlege of all men and aungelles, and is reſerued to the onely knowlege of god. whiche thynge proceedeth of his onely goodnes towardes vs, and is done, to the intent we ſhulde alwayes here in our lyfe tyme, flee frome ſynne, and imploy all our hole ſtudy, and endeuor, to walke in the wayes of god, that is to ſay, in ſuche fayth, hope and charitie, as God requyreth of vs, & ſo prepare our ſelues, and ordre our lyuyng towardes god, that we may be in a redineſſe at all tymes, whan ſo euer it ſhall pleaſe god to calle and ſummon vs, to appere before hym in the ſayd generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promiſed vnto al men, that do feare hym, and loue hym, and walke in his wayes.

The eyght article.

I beleue in the holy goſte.

The holy goſte is the thyrd perſone in trinitie, verye god and lorde, authour and former of all thynges created, and procedeth bothe frome god the father, and frome god the ſonne, one with them in nature and ſubſtance, and of the ſame euerlaſtynge eſſence or beinge, whiche the father and the ſonne be of, and equall alſo vnto them bothe in almyghtyneſſe of power, and in the worke of creation, and all other thynges perteyning vnto the deitie or godhead, wherfore he is alſo

to be honozed & glozified, equally with them bothe.

This holy goste, whiche is the ſpirite of god, is of his nature all holy, yea holynes it ſelfe, that is to ſay, he is the onely goſte oz ſpirite, which with the father and the ſonne is, was, and euer ſhall be the autour, cauſer, and wozker, of all holynes, puritie, and ſanctimonye, and of all the grace, comfozte, and ſpirituall lyfe, which is wzought, and cōmeth into the harte of any man, in ſo moche that no man can thynke well, oz do any thynge that good is, but by the motion, ayde, and aſſiſtence of this holy ſpiryte, neyther it is poſſible, that the deuylle, oz any of thoſe euyll ſpirytes, whyche doo poſſeſſe and reygne in ſuche perſones as be ſubiecte vnto ſynne, can be expelled oz put out of theym, but by the power of this holye ſpirite, neyther it is poſſible, that the harte of any man, beinge ones cozrupted and made as pzophane by ſynne, can be purged, purified, ſanctified, oz iuſtified, withoute the wozke and operation of this holy ſpirite, neyther it is poſſible foz any man, to be reconciled vnto the fauour of god, oz to be made and adopted into the numbze of his chyldzen, oz to obteyne that incomparable treaſure, whyche our ſauyour Jeſus Chziſte hath purchaſed and layde vp foz mankynde, oneleſſe this holy ſpirite, ſhal fyzſte illumine and lyghten his hart, with the ryght knowlege and kaythe of Chziſte, and ſtyzre hym by grace, to haue due contrition and penaunce foz his ſynnes, and ſhall alſo inſtructe hym, gouerne hym, ayde hym, dyzecte hym, and indue hym, with ſuche ſpirituall

giftes

gyftes and graces, as ſhall be requyſite and neceſ-
ſary to that ende and purpoſe.

Moreouer this holy ſpirit of god, is of his own nature, full of all goodnes & benignitie, yea goodnes it ſelfe, from whome proceedeth, all and ſyngular graces and gyftes of feare, wyſedome, vnderſtandynge, counſell, ſtrength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and diſtributed vnto vs moztall men here in the earthe, at his owne wylle and diſpenſation, and that noo man can pourchaſe or obteyne, ne yet receyue, reteyne or vſe any one of theym, without the ſpeciall operation of this holy ſpirite, whiche gyftes neuer the leſſe he gyueth not, nor dyſpenſeth the ſame equally, and vnto euery man in lyke, but he dyuydeth them, particularly and ſpecially to euery member of the churche, as is moſt neceſſary for the hole body, and in ſuche plentye and meaſure, as vnto his godly wyll and knowledge, is thoughte to be mooſte beneficiall and expedyent for the ſame: All whyche thynges he dothe of his mere mercye and goodnes, freely and aboue our deſeruynge.

Farthermore this holy ſpirite is of his owne nature, full of charitie and holy loue, yea charitie it ſelfe, frome whome procedeth all charitie, and ſoo by his godly operation is the bonde and knot, wherewith our ſautour IESVS CHRISTE, and his moſte dere eſpouſe the churche (whyche is alſo his myſticall body) be vnited, knyt, and conioyned togyther in ſuche perfecte and euerlaſtynge loue

and

and charitie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, wherby all and euery one of the very membres of Christis churche and body, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holye spirite of god is the spyrite of trouthe, and the autour of all holy scripture, conteined in the hole canon of the bible, and did not only inspire and instruct all the holy patriarches and prophetes, with all the other membres of the catholyke churche, that euer was from the beginnyng of the worlde, in all the godly truthes and verities, that euer they dyd knowe, speake, or write, but also descended and appered in the symilitude & lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowlege of all truth, and replenyshed them with heauenly gyftes and graces: and shall be continually present in the catholike churche, & shall teache and reuele vnto the same churche, the secretes and mysteries of all truthes, whiche are necessary to be knowen, and shall also continually from tyme to tyme, rule, directe, gouerne, and sanctifie the same churche, and gyue remission of synnes, and all spirituall comforte, as well inwardely by secrete operations, as also outwardly by the open ministration and efficacy of the worde of god, and of the holy sacramentes in the sayd churche, and shall endue it with all such spiritual graces and giftes, as shal be necessary for the same.

Finally

Finally it is to be noted, that albeit holy scripture dothe worthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Christ by his passion hath merited and deserued for vs, yet neuertheleſſe the same be also the workes of the hole trinitie, and be not to be separated in any wise, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner dothe scripture attrybute power vnto the father, and wisedome vnto the sonne, which neuertheleſſe be common vnto all thre.

The nynth article.

The holy catholyke curche.

After the eight articles of our beleſe, in which we knowlege goddes might and power in the creatiō of the worlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and giuē to vs by the holy goste, foloweth the nynth article, in which we declare that we do beleue and confeſſe the maner of goddis working, in calling vs to haue fruition of hym, and to be made partakers, of his saide benefytes.

Wherfore we muſt vnderstand, that beſides the inward and secrete calling, which god hath alwais vſed, and yet stil doth vſe, he hath also ordeyned an outward callinge of the people vnto hym, by preaching

chinge of his moste holy wo⁊de, vpon whiche outwarde callynge, the people yelding, assenting, and obeyinge to the same wo⁊de of god, and receyuinge it also with true faith, & the sacrament of baptisme (as Chꝛistis lawe requireth) be named in scripture Ecclesia, that is to saye, an assemble of people called out from other, as from infidels o⁊ heathēs, to one faythe and confession of the name of Chꝛist, whiche wo⁊de Ecclesia, is in englishe called Churche.

And it is to be noted specially, that in our englyshe tongue, by the wo⁊de Churche, we vnderstande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergy o⁊ of the laymen, but also by the same wo⁊de we signifie the place, wherin the wo⁊de of god is cōmōly p⁊eached, and the sacramentes ministred and vsed, and call that the churche: to entreate wherof at this time in this article, is no part of our entent, but onely of the assemble and cōpany called to p⁊ofesse Chꝛiste in one faythe, whiche in this article is named the Holy churche.

For all be it in this assemble of men, called by the wo⁊de of god, and receyued by faythe and baptisme, be many euyll men, mány synners, many that tourne by true penance to grace, and sometyme yet fal agayn, some after they⁊ tourne by true penance, styll persseuere and increace in goodnes, many that fall and neuer ryse agayn: so that spottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the mo⁊e parte therof: Yet

neuer-

neuertheleſſe bycauſe the calling is of it ſelfe holy, the caller alſo holy, and the ende of the calling holynes, with this alſo that the people ſo called, profeſſe holynes, and make a body, wherof the onely heade our ſauiour CHRISTE is moſte holy, and holines it ſelfe, by the merites of whoſe paſſion they be relieued and norysshed with dyuerſe holy ſacramentes, and be in theyr calling indued with moſte ſpeciall holy gyftes and graces of almyghtye god, autour therof, and by his holy ſpirite directed and gouerned in the ſame, ſo long as they by folowing theyr concupiſcence, the deuyll, or the worlde, fall not frō that ſtate: For theſe cauſes (although ſome membres therof be euill) the churche is called Holy churche, takyng the name Holy, of that, that Chriſt the onely head is holy, the caller holy, the profeſſion and calling holy, and the ende holynes, whiche of very duety ought to be in al them, that be called, and is in deede in ſuche membres, as continue and perſeuere in that holy callinge.

And for ſo moch as god of his goodnes calleth people, as afore, without acception of perſons, or priuilege of place. Therfore this holy church is alſo Catholike, that is to ſay, not limitted to any one place or regiō of the world, but is in euery place vniuerſally through the world, where it pleaſeth god to cal peple to him, in the profeſſiō of Chriſtis name and faith, be it in Europe, Affrike, or Aſia. And all theſe churches in diuers coūtreies ſeuerally called, althoughe for knowlege of the one from the other, among them they haue diuers additions of names,

and for their moste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in earthe, gouernours, and rulers, yet be al these holy churches but one holy churche catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our onely lord and sauiour Jesu Christ, and gouerned by one holy spirite, whiche teacheth to this foresayde holy churche, one truthe of goddis holy worde, in one faith and baptisme. And this churche is relieued, norished, and fortified, by his holy and inuincible worde and his sacramentes, which in al places haue eche of them their owne propre force & strength, with giftes of graces also, distributed by the goodnes of almighty god in al places, as to his wisedome is sene conuenient.

Wherby it appereth, that the vnitie of these holy churches in sundry places assembled, stãdeth not by knowledging of one gouernour in earth ouer al churches. For neyther the hole churche catholyke togither, nor any particular church apart, is boũd to aknowlege any one vniuersall gouernour ouer the hole churche, other than Christe, althoughe by sufferance of some princes and potentates, not beinge truely instructed in the worde of god, by suche as of duety both to god & them, oughte to haue declared the truthe of scripture to them, and by hypocrisy and vsurpation of the see and court of Rome, the bishoppe of the same, gluinge him selfe more to worldly polycy, than to the execution of his duety, hath longe tyme gone aboute to obteyne and esta-

blyshe

blyche vnto hym selfe, suche an vniuersall auctoryte, and hath by abuses alwaies compassed to cause other, to vpholde and maynteyne the same, contrary to goddes lawe, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the churche, is not conserued by the bishoppe of Romes auctorite or doctrine, but the vnitie of the catholike churche, whyche all christen men in this article do profesle, is cõserued and kepte, by the helpe and assistence of the holy spirite of god, in reteining and mainteinynge of such doctrine and profession of christen faithe, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from an other, for any lucre, arrogance, or any other worldly affectiõ, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teaching, as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Christ, is not diuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one churche in god, thoughe the one were farre distant in place from the other: And though also in traditi

ons, opinions, and policies, there was some diuersitie amonge them, lykewise as the churche of Englande, Spaine, Italy, and Poole, be not separate from the vnitie, but be one churche in god, not withstandinge, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimatiō of the same, as one churche peraduenture doth esteme theyr rytes, traditions, lawes, ordinances, and ceremonies to be of more vertue and efficacie, than an other churche dothe esteme the same. As the churche of Rome doth affirme certaine of theyr lawes and ordinances, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytteth deadly sinne: Yet we perceiuing the same, to be discrepant from the truthe of scripture, must nedes therin dissent from them. But such diuersitie in opinions, and other outward maners and customes of policie, doth not dissolue and breake the vnitie, whiche is in one god, one faith, one doctrine of Christe and his sacramentes, preserued and kept in these seuerall churches, without any superioritie or preeminence, that one churche by goddis lawe, maye or ought to chalenge ouer an other.

And therfore the churche of Rome, being but a seuerall church, chalenginge that name of Catholike, aboue all other, dothe great wrong to all other churches, and dothe onely by force & mayntenance, suppost an vniust vsurpation: for that church hath

no

no more ryghte to that name, than the churche of Fraunce, Spayne, Englande, or Portugale, which be iustly called catholyke churches, in that they do professe, consent, & agree in one vnitie of true faith, with other catholike churches. This vsurpation before reherſed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe, in chalenginge superiorytie and preeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be so, he hath and dothe wreste scriptures for that purpose, contrary both to the true meaning of the same, and the interpretation of ancient doctours of the church, so that by that chalenge he wold not do wrong onely to this churche of Englande, but also to all other churches, in clayming this superiorytie, without any authorytie by god, so to him gyuen. For god by his goodnes hath called indifferently and equally, al such churches, in sundry places, as hys highe wisedome, hath thought good to assemble and call vnto hym.

Moreouer the perfitte beleue of this article, worketh in all true christen people, a loue to continue in this vnitie, and a feare to be caste out of the same, and it worketh in them that be synners and repentaunte, great comforte, and consolation, to obteyne remission of sinne, by vertue of Christis passion, and administration of his sacramentes at the ministers handes, ordeyned for that purpose, for as moche, as god doth not ordinarily giue suche thinges, but onely within this churche.

It

It is to be noted, that this church of England, and other knowen particular churches, in whiche Chriſtis name is truely honored, called on, and profeſſed in faythe, and baptiſme, be membres of the hole catholike churche, & eche of them by him ſelfe, is alſo worthily called a catholike churche, whan they merely profeſſe and teache the faythe and relygion of Chriſt, according to the ſcripture and the apoſtolike doctrine. And ſo euery chriſtē man ought to honour, gyue credence, and to folowe the particular churche, of that region ſo ordered (as afore) wherin he is borne, or inhabiteth, and as al chriſten people, as well ſpirituall as temporal, be boūde to beleue, honour, & obey our ſauiour Jeſus Chriſt, the onely heade of the vnyuerſall churche, ſo lykewyſe they be, by his commaundement, bounde, to honour and obey, next vnto him ſelfe, chriſten kinges and prynces, whiche be the head gouernours vnder him, in the particular churches, to whoſe office it apperteyneth, not only to prouide for the trāquillitie and welthe, of theyr ſubiectes, in temporal and worldly thynges, to the conſeruatiō of their bodies, but alſo to forſee, that within theyr dominions ſuche miniſters be ordeyned and appoynted in theyr churches, as can and wil truely and purely ſet out the true doctrine of Chriſte, and teache the ſame, and to ſee the commaundementes of god well obſerued and kept, to the welthe and ſaluation of theyr ſoules.

The

The communion of sayntes/ The forgyuenes of synnes.

IN this article be taught two speciall fruites and benefytes, whiche all men called of god, and obeing to the same calling in their wil, and worckes, do obteine by goddes grace, in the saide catholike church, which benefites be, the communion of saincte, and forgiuenes of sinnes.

And here is to be noted, that althoughe this worde Saintes in our englishe tongue signifieth properly them, that be departed this life, and be established in glory with Christe: Yet the same worde Saintes, wherby in this article we expresse the latine worde Sanctorum, is here extended, to signifie not onely these before mencioned, but also all suche, as be called into this holy assemble and churche, and be sanctified in our sauiour Jesu Christe.

And as touching the Communion, that is to say, the mutuall participation of these saincte, ye must vnderstande, that like as all the partes and membres, which be liuing in the natural body of a man, do naturally cõmunicate and minister eche to other the vse, commoditie, and benefite of all theyr forces, nutrimentes, & perfections: (In so moche that it lieth not in the power of any man to say, that the meate, which he putteth into his owne mouthe, shal

nouriſhe one particular member of his body, and not an other, but that all and euery one particularly, ſhall receyue of the ſayde nutriment, and of the vertue and benefyte therof, more or leſſe according to the naturall diſpoſition, portion, and place, whiche it hath within the ſame body) euen ſo, what ſoeuer ſpirituall gyftes or treaſure is gyuen by god vnto any one membre of the holy church, although the ſame be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, ſhall by reaſon of theyr abiding together in the vnitie of the catholike churche, redounde vnto the common profyte, edifienge, and increace of all the other membres of the ſame catholike churche. In ſo moche that there ſhall nede no mannes autoritie to diſpence and dyſtribute the ſame, or to apply it vnto this membre or that, but eche membre ſhall be made participante of the ſayd treaſure, and ſhall haue and enioy the fruite and benefyte of the ſame, in ſuch quantitie and meaſure, as for the rate and proporcion of the faythe and charitie, which he hath in the ſame body, ſhall be expedient and neceſſary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profyte, whiche all the membres of the churche do receyue, by the merites, ſuffrages, and prayers of the churche.

And foraſmoche as the moſte bleſſed ſacrament of the Aultare, wherin by the mighty operation of goddis worde, is really preſent in fourme

of

of breade, the naturall liuynge body and bloude of our sauiour and redemer IESV CHRISTE, increaseth and worketh in them that worthely receiue it, the communion and coniunction in body & soule of them to Christe, and Christe to them, with a mutuall coniunction also in loue and charitie, of eche good man in Christe to other: Therfore the sayde sacrament may worthely be called the Communion of saintes. And so the fyrst parte of this article hath ben by good deuout and lerned men expounded, to signifie the sayde blessed sacrament of the aultare, which we must beleue to be a reall & effectuall communion of all saintes, that is to say, of al men, whiche be called by the holy callynge of god, and there with wyllyngely and obediently do knowlege and folowe the same.

In the seconde parte of this article, we be taught to beleue remission of synnes, which is one of the effectes and chiefe benefites of the moste blessed passion of Christe, head of the holy churche, whiche is called and assembled in his name, in which churche is applyed the benefites of remission of synnes, by the worke of god in his sacramentes ministred in the same, as shalbe hereafter declared in their place.

The resurrection of the body/ and the lyfe euerlastinge.

AT the daye of the generall dome or iudgement, whan Christ shal come (as in the seuẽth article of this Crede is conteined) and sit to iudge both quicke and dead, almighty god shall stirre and raise vp againe, the very flesshe and bodies of all men, women, and childzen, bothe good and bad, christened & heathen, that euer lyued here in this worlde, from the beginning of the same, and died before that day. And althoughe the said flesshe and bodies were dead and buryed, yea and consumed, or by any meanes, destroyed, yet god shall of his infinite power make them all at that daye, hole and perfite again. And so euery man generally shal resume and take againe, the verye selfe same body and flesshe, whiche he had whiles he liued here on earthe, and so shall ryse from deathe, & lyue againe in the very selfe same body and soule, which he had before.

At whiche time, man being thus made perfite in coniunction of body and soule, shall at that day, appere before the highe iudge our sauiour IESV CHRISTE, and there shall make an accompte of his workes and his dedes, suche as he dyd, good or euyll, while he liued here in this worlde. And suche as haue ledde theyr liues, in obedience and obserua

tion

tion of goddis commaundementes, and die in true faith and charitie, shal than be perfitely sanctified, purified, and delyuered from al contagion of sinne, and from all corruption and mortalitie of the flesh, and shall be perpetually glorified, & receiued both in body and soule together, euerlasting lyfe.

Whiche life euerlastinge, thoughe it passeth all mennes wittes, to expresse how pleasant and ioyful it is, nor yet mannes capacitie, can comprise and vnderstande the same, as sainte Paule wytnesseth, saieng, That, which the eie hath not sene, nor the eare hath not herde, nor hath not entred into mans harte, God hath ordeined for them, that loue him: Yet holy scripture speketh of it, after our capacitie and intelligence, but farre vnder the worthynes and excellency therof. The prophet Esai sayth, Euerlasting gladnes shall be ouer their heades, they shall haue ioy and gladnes, sorowe & wayling shal forsake them. And saynte John saithe, God that sytteth on his throne, shall dwell ouer them. They shall not hunger or thyrst any more, neyther sonne, nor heate shal hurte them, for the lambe, that is in the myddes of the throne, shall feede them, and bringe them to the fountaines of the water of life: And god shal wipe away, all weping and teares from theyr eyes, death shall endure no longer. There shall be no wayling, nor cryenge, nor sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true glory, where praise shall be without errour or flatterye. There is true honour, which shall be giuen to none, onles he be

i. Cor. ii.

Esa. xxxv.

Apoc. vii.

worthy. There is true peace, where no man shalbe molested or greued, neyther by hym selfe, nor by others. There is true and pleasant felowship, where is the company of blessed angels, and the elect and chosen saintes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bond of perfecte charitie: wherby also they be vnyted and knytte to almighty god euerlastingly.

Finally there is the true rewarde of al godlynesse, God hym selfe: The syghte and fruition of whom, is the ende and rewarde, of all our beliefe, and all our good workes, and of all those thynges, whiche were purchased for vs by CHRISTE, he shall be our sacietie, our fulnesse, and desyre, he shalbe our lyfe, our helth, our glory, our honour, our peace, our euerlasting reste and ioye: He is the ende of all our desyres, whom we shall see continually, whom we shall loue moste feruently, whom we shall praise and magnify, world without ende.

¶ The sacrament of Baptisme.

AS TOVCHING THE holy sacrament of Baptisme, it is to be noted: First, that this sacrament was instituted and ordeyned, by our sauiour IESV CHRISTE, in the newe testament, as it doth appeere by Christis owne wordes vnto his apostles, where he sayethe: Go ye abrode throughe out all the worlde, and preache the gospell vnto all people, and baptise them in the name of the father, of the sonne, and of the holy goste. Math. xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgiuenes of sinne, and grace of the holy goste, as is manifestly declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgiuenes of synne, and shall receiue the gyfte of the holy goste. Whiche effecte of grace and forgyuenes of synne, this sacrament hath by vertue and force of the worcking of almighty god, according to his promyse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of Christe, saieng: who so euer beleueth and is baptised, shall be saued. Which saieng of our sauiour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and giuen to them in baptisme, and do not fynally fall from the same by synne. Marc. xvi.

Moreouer bycause all men be borne synners, throughe

thꝛoughe the transgression of our father Adam, in whom (as the apostle saythe): All haue sinned, and
Rom.v. can not be saued, without remission of their sinne, whiche is gyuen in baptisme, by the wokynge of the holy gost. Therfoꝛe the sacrament of baptisme is necessary foꝛ the atteining of saluation and euerlasting
Iohn.iiii. lyfe, accoꝛdinge to the woꝛdes of Chꝛiste, saiynge: No man can entre into the kyngdome of god, excepte he be boꝛne agayne of water and the holy goste. Foꝛ whiche causes also it is offered, and perteineth to al men, not onely such as haue the vse of reason, in whom the same duely receyued, taketh awaye and purgeth all kynde of sinnes, both oꝛiginall and actuall, commytted and done befoꝛe theyꝛ baptisme: but also it apperteineth and is offered vnto infantes, which bycause they be boꝛne in oꝛiginall sinne, haue nede and ought to be chꝛistened: Wherby they being offred in the fayth of the churche, receiue foꝛgiuenes of theyꝛ sinne, and suche grace of the holy goste, that if they dye in the state of theyꝛ infancy, they shall therby vndoutedly be saued.

¶ And here we must knowe, that as touchyng oꝛiginall synne in infantes, lyke as they take of theyꝛ parentes, theyꝛ oꝛiginall and naturall qualities: euen so they receiue from them oꝛiginal sinne, by whiche, they are made the chyldꝛen of the yꝛe of god, and by the same haue a naturall inclination to sinne, by lustes and desires, whiche in further age and tyme, sensibly moue and stykꝛe them to wickednes. Foꝛ althoughe the parentes be neuer so clene purged, and pardoned of theyꝛ oꝛiginall synne by

baptisme

baptiſme, and grace gyuen in the ſame, yet neuertheles the chyldren of them begotten, be conceyued and borne in originall ſinne. Example we may take of corne, whiche thoughe it be neuer ſo cleane winowed and purged from the chaffe, yet if it be caſt in to the grounde and ſowen, the newe which ſpringeth of it, is full of chaffe againe, vntyll it be alſo wynowed and clenſed: So lykewyſe the chyldren of chryſten men be full of the chaffe and corruption of originall ſinne, vntill that by baptiſme, they be waſhed, clenſed, and purged from the ſame as their parentes were.

And where as we haue before ſhewed, that originall ſynne is remitted and taken awaye, by baptiſme, bothe in infantes and all other, whiche hauynge the vſe of reaſon, duely receyue the ſame: Yet further we thinke good, to note a ſpeciall vertue and efficacy of this ſacrament of baptiſme. Whi the is: That all be it, there remaine in vs that be chryſtened, a certayne infirmitie or inclination of ſynne, called Concupiſcence, whiche by luſtes and deſyres, moueth vs many tymes to ſynne and wickednes, yet almightye god of his great mercy and goodnes, hath giuen vs ſuch grace in this his holy ſacramēt of baptiſme, that ſuch carnal and fleſhly luſtes and deſyres, ſhall or can in no wyſe hurte vs, if we do not cōſent vnto them. And by the ſame grace alſo conferred vnto vs in baptiſme, we be made more ſtrong and able, to reſiſte and withſtāde the ſayde concupiſcences and carnall deſires, than is an other man, whiche neuer was chriſtened.

Farthermore for as moche as in these dayes, certaine heresies haue risen & sprong vp, against the christeninge of infantes, It is to be noted, that (as the holy doctours of the church do testifie) the vniuersal consent of the churches in all places, & of all times, vsing & frequenting the christening of infantes, is a sufficient witnes & proue, that this custome of the church in baptising of infantes, was vsed by Christis apostles thē selfes, & by them gyuen vnto the churche, and in the same hath ben always continued, euen vnto these dayes. And this custome & perpetuall vsage of the churche, euen from the beginning, is agreable with ỹ saieng of saint Paule:

Ephe. v. Christ loued his church, & hath giuen him selfe to the death for his churches sake, to santifie her & make her holy in clēsing her by the foūtain of water in his word &c. So that no mā is, nor can be of this church, but he which is clēsed, by the sacramēt of baptisme. Like as the texte before alleged, sheweth, where Christe

Ioan. iii. saith, who so euer is not borne againe, of water & the holy gost, shal not entre into the kingdome of heauen. Wherfore seinge that out of the churche, neither infantes, nor no man elles, can be saued, they muste nedes be christened and clensed by baptisme, and so incorporated into the churche. And as the infancie of the childzen of the Hebrues, in the olde testament did not let, but that they were made participant of the grace and benefite giuen in circumcision: Euen so in the new testamēt, the infancie of childzen, doth not let, but that they maye & oughte to be baptised, and so receyue the graces and vertues of the same.

In

In this part, also it is to be noted, that childre or men ones baptised, ought neuer to be baptised againe. And all good christen men ought and muste repute and take, al the Anabaptistes, & the Pelagians opinions, whiche be contrary to the premisses, & euery other mans opinio, agreable vnto the said Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and vtterly to be condemned.

Moreouer for bicause, as well this sacrament of baptisme, as al other sacramentes instituted by Christ, haue all their vertue, efficacie, and strength by the word of god, which by his holy spirite, worketh al the graces & vertues, which be giuen by the sacramentes, to all those that worthely receyue the same: We must vnderstand & knowe, that although he which doth minister the sacrament, be of a synful & euyll conuersation, yet the vertue and effect of the sacrament, is therby nothing diminished or hurted, neither in infantes, nor yet in them, whiche beinge indued with the vse of reason, come thervnto, truely cõtrite and penitent of all theyr sinnes done before, beleuing & confessing all the articles of the Crede, and hauynge a sure fayth and trust in the promises of god, of remission of theyr sinnes, and purposing euer after to lyue a christen like.

Finally this sacrament of baptisme, may well be called a couenant betwene god & vs, wherby god testifieth, that he for his sonne Christis sake, iustifieth vs, that is to say, forgiueth vs our sinnes, and indueth vs with his holy spirite, & giueth vs suche graces, that therby, we be made able to walke in the

wo⁊kes of iuſtice o⁊deyned by god, to be exercyſed of vs in this p⁊eſent lyfe, to the glo⁊y and p⁊ayſe of god: And ſo perſeueringe, to enioy the fruite of the lyfe euerlaſtynge. And we againe vpon our parte, ought moſte diligently to remembe⁊ and kepe the p⁊omiſe, that we in baptiſme haue made to almighty god, that is, to beleue only in hym, onely to ſerue and obey him, to fo⁊ſake all ſinne, and the wo⁊kes of Satan, to mo⁊tifie our affections of the fleſhe, and to lyue after the ſpirite in a newe lyfe. Of whiche p⁊omiſe and couenant by vs made to god, ſaint Paule putteth vs in remembrance, ſaieng: Knowe ye not that all we which are baptiſed in Jeſu Chriſte, are baptiſed to die with hym, for we be buryed with hym, by baptiſme to die, that likewiſe as Chriſte was rayſed vp from deathe, by the glory of his father: euen ſo we ſhulde walke in a newe life? By the whiche wo⁊des ſaint Paule giueth vs to vnderſtand, that all we whiche be baptiſed in Chriſte, that is to ſay, whiche by baptiſme are incо⁊po⁊ated in to the myſticall body of Chriſte, haue p⁊ofeſſed and bounde our ſelfe in baptiſme, to die from ſynne, and vtterly to abſteyne from the co⁊ruption of our olde ſynfull lyfe, and to walke and p⁊ocede in a newe lyfe of grace, and the ſpirite, in to the which we are called by the wo⁊de of god, and by faythe and due receiuynge of this holy ſacrament, are b⁊oughte and ſette into the ſame.

Roma. vi.

The

The sacrament of penance.

For the clere vnderstandyng of this Sacrament, it is to be consydered, what penance is, and also what is the sacramēt of penance.

Penance is an inwarde sorowe and griefe of the harte, for the synnes by vs done and committed, and an hatred and detestation of the same, with an ernest desyre, to be purged from them, and to recouer agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteyning therof, with a stedfast purpose and minde, neuer to offende againe. For he that sayth, that he is sory for his offences committed agaynst the hyghe maiestie of god, and yet styll continueth or intendeth to continue in the same, is no penytent person, but a dyssembler, or rather a deryder of penance. And thus is penance commonly taken in the scripture, as well in the newe, as in the olde testament. And this penance is a thynge so necessary for mans saluation, that without it, no man that offendeth god, can be saued, or atteyne euerlastyng lyfe.

The sacrament of penance is properly the absolution, pronounced by the priest, vpon such as be penitent for their sinnes, and so do knowlege and shewe them selues to be. To the obteynyng of the whiche absolution or sacrament of penaunce, be requyred, contrition, confession, and satisfaction, as

wayes and meanes expedient and necessary to obteyne the sayde absolution. In all which ways and meanes, fayth is necessaryly required, as the groũd and foundation of all thinges, that are to be done, for to atteyne the benefite of the sacrament of penance. For who can haue true penance, with hope to atteyn any grace of remission of sinne therby, onles he beleue stedfastly that god is, and that in the new testament by the mean of our sauiour Jesu Christ, & by the force of his passion, there is promise made to his church, to graunt remission of sinnes, by his ministers, to suche, as falling from the grace receiued in baptisme, do at his calling turne vnto him by penãce? And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desire baptisme, be taught fyrste to beleue in god, and to renounce the deuil & his workes, apon which ground of faith, they desire baptisme, as a necessary sacrament for remission of sinne: So euery man, before he entreth into the waies of fruitfull penance, must haue for a grounde and foundation, such a beleke, as wherby, he hopeth and loketh by the sacrament of penance, to atteyne remission of all his synnes, wherunto we do come (as is afore saide) by contrition, confession, and satisfaction.

Contrition is an inward sorow and griefe for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, wherupon, remembringe his owne synfull and vicious lyuynge, wherby he hath prouoked the highe indignation and wrathe of god, and on the other syde, conside-

considerynge, the dignitie and puritie of that state, wherunto he was called in baptisme, and his promise made there to god, the manyfolde benefites also, dayly receyued of god. Herebpon the said penitent, moued and stirred, with the great loue & goodnes of god, shewed before towardes hym on the one partie, and his owne ingratitude, or vnkindnes towardes god on thother partie, conceiueth an ernest sorowe, for that he hath relinquished so louynge a lorde, and an hatefull displeasure, that he hath folowed sinne, and therby so greuously offended god of whom he was before called, to be in the state of a sonne, & inheritour with our sauiour Jesu Christe.

And thus beinge moued and troubled in spirite, and lamentynge the myserable state, whiche he is nowe in, by his owne defaute, is pricked and stirred in his hart, accordinge to the teachynge of his mother, holy church, to repaire to suche a minister, as god hath ordeyned, to pronounce the sentence of remissiō of synne. And knowing him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherin he calling to his remembrance, his sinfull life past, dothe knowlege to the priest, al such sinnes, in whiche his cōscience telleth him, that he hath greuously offended, the goodnes of god almighty, & the same, before the priest goddis minister, he declareth & vttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an vnkind prodigall sonne, to almighty god his father, for a naughtye seruant, that knew by light of grace, the cōmande- Luc. xv. Luc. xii.

ment

ment of his lorde Jesu Chryst, and dyd it not, was indued with many giftes of the holy goste, and exercised them not. And so detestyng and abhorryng sinne, and desirouse to be rayled from that estate, confesseth in humilitie, the cause of synne, to haue ben of him selfe, by yeldyng to the concuppyscence of the flesshe, the worlde and the deuyll. Wherfore he is gladde to submytte hym selfe to suche dyscipline and wayes of reformation, as the pryest hering his sinnes & offences, shall by his discretion and wisedome, according to the word of god, thinke conuenient. Which humble submission to the gostly father, with consent and agrement to receyue the sayde discipline, is a parte of satisfaction, which is the thirde waye or meane to the sacrament of penance, as is before rehersed.

And this satisfactiō declareth a desire to please and content god his father, for the vnkyndnes towardes hym, in fallynge from the estate of grace, wherin he was called to be his sonne, and inherytour of heauen, vnto the myserable condition of sinne, wherby he hath made hym selfe, moste vyle bondman vnto the deuyll.

But here ye must vnderstande, that the satisfaction, (whiche is here spoken of) is not so to be taken, as thoughe the penitent sinner coulde worthely merite or deserue remissiō of sinnes, by any peine or punishement to be by hym suffered, or to make to god any iust or full recompence, equiualent to the sinne, that he hath committed against hym, and so to satisfie: whiche he can neuer do. For that satisfaction,

ction, hath onely our sauiour Christe wrought, in his glorious passion. But to satisfie (as here is mẽt by satisfaction) is to please god with an hũble lowly harte, redy to bring forth the fruites of penance, and to bring thẽ forth in dede, as in almes, prayer, and fasting, with all suche meanes, as maye serue for the cutting away of the occasion of sinne, as the minister shall thinke good, according to the worde of god, and with suche weping, lamenting, & wayling, as do burst out of the hart, with a ful purpose, to leade a newe life, and therwith to forgiue al men theyr trespaces, to restore to all men, that he hath vniustly taken or reteined from them, to recompẽce all hurtes and iniuries done by hym, accordinge to his abilitie and power, and as he may, not onely to wyll, but also to do thus, to his neighbour in dede, wherin the neighbour ought to be satisfyed.

And hereby appereth, how god esteemeth satisfaction, both to him selfe, and to the neighbour, after the wyll and power, and not after the equiualence of that which is done. For to god, no man can so satisfie for sinne. And Christ therfore hath satisfied for all, by vertue wherof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfyed, that is to say, pleased with that litell we do.

Wherupon after this contrition had in harte, confession made with mouth, and satisfaction shewed and promised, the penitẽt may desire to here of the minister, the comfortable wordes of remission of sinnes. And the minister therupon, according to

Christes gospell, pronounce the sentence of absolution, vnto the whiche absolution, the penitent must gyue credence, and beleue with a perfite fayth, that his sinnes be now forgiuen frely, by the merites of Christis passion, to the whiche forgiuenes, he hath recourse by the sacrament of penance, as he had at the fyrste entry vnto Christis religion by the sacrament of Baptisme.

It is also to be noted, that confessiō to the priest, is in the church profitably commaunded to be vsed and frequented, for many other good causes, & specially for this cause, that they which by custome be drowned in sinne, & se not the abhomination and filthines therof, ne remembre the goodnes of god, and want therfore contrition, may by a good gostly father, be stirred and moued, to detest & lament their sinne, by declaring vnto thē the word of god in such scriptures, as serue for that purpose, in suche wyse, that not only contrition shal arise in the hart, to the pleasure of god, but also satisfaction ensue, wherwith goddis merciful goodnes shalbe cōtented. So that the wordes of absolutiō may be effectually pronoūced to the penitent, of the remissiō of his sinnes.

Finally it is to be remembred, that not withstādinge this waye before described, is the ordynary meane, for penitent synners, to obteine remission of sinnes, & to be reconciled to the fauour of god, yet in case there lacke a minister, to pronounce the wordes of absolution, or in tyme of necessitie, whan a sinner hath not sufficient leysure or oportunitie to do the workes of penance before declared, if he truly re-

ly repent him of his sinful life, and with al his hart, purpose through goddis grace, to change & amend the same, he shal vndoubtidly haue pardon and forgiuenes of all his missedoinges. For as sainte Cyprian saith: Euen in the houre of deathe, whan the soule is redy to departe out of the body, the greate mercifull goodnes of god despiseth not penance: In so moch that than, neither the greatnes of sinne, nor the shortnes of tyme, nor yet the enormitie of life, excludeth from the mercy of god, if there be true contrition, and an vnfayned chaunge of the harte, from sinnefull conuersation. The theefe that hanged vppon the crosse, asked mercy with a contrite harte, and forthwith was made a citezen of Paradise, and where as he deserued condēnation and punishement, this contrite hart, changed his pain into martyrdome, and his bloud into baptisme. Yet not withstanding, no man ought vpō hope of goddis mercy, stil to continue in sinful liuing. Lyke as no man wold be sicke in his body, vpon hope to recouer helth. For such as wyll not forsake their wykednes, and yet thinke that god wyl forgiue them, be oftentimes so preuented with the iuste plage of god, that neither they haue time to cōuert, nor grace to receyue the benefite of forgyuenesse. Therfore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wyll come sodeynly, & in the time of vengeance, he wyll distroy the. Wherfore imbracynge the mercy of god on the one syde, and fearynge the iustice of god, on the other side: Let vs at no time, neither

 despaire

despayre of forgyuenes of our synnes, nor yet presumptuously remaine still in our synnes, knowing that the iustice of god, will straightly exact and require the debtes of all men, which be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

The sacrament of the aultare was institute by our sauiour Christ, the night afore he suffered his passiō, where he sitting at supper with his apostles, after he had eaten of the paschall lambe, according to the ordinance of the lawe of Moyses, and willing all such sacrifices, and sacramentes of the olde testament to ceasse, and declaring, that they were but shadowes and signes, to
Rom. x. signifie hym, who (as saint Paule sayth) is thende & perfection of the lawe, did than institute and ordeine, this most high & principall sacrament of the new testament. Wherin is verely expressed, and presented the most exceding & inexplicable loue of our sauiour Jesu Christ, towardes vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength and cōfort, so precious and glorious a sacrament. Which among all the sacramentes, is of incomparable dignitie and vertue, for as moche as in the other sacramentes, the outward kinde of the thing, which is vsed in them, remayneth still in the own nature and substance, vnchanged: But in this moste highe sacrament of the aultare, the creatures,

tures, whiche be taken to the vse therof, as bread & wine, do not remaine still in theyr owne substance, but by the vertue of Christis word in the consecration, be chaunged and turned, to the very substance of the body and bloud of our sauiour Jesu Christe. So that although there appere the fourm of bread and wine, after the consecration, as did before, and to the outwarde senses nothyng semeth to be changed, yet must we, forsaking & renouncing the persuasion of our senses in this behalfe, giue our assēt onely to fayth, and to the playne worde of Christe, whiche affirmeth that substance there offered, exhibited and receiued, to be the very precious body and bloud of our lorde, as it is plainely written by the Euangelistes, and also by saint Paule. where they entreating of the institution of this sacramēt, shew how our sautour Christ, sitting at his laste supper, with his apostels, toke bread, & blessed it, and brake it, and gaue it to his disciples, and sayd: Take ye & eate. This is my body: And also whan he gaue the cup, he said: This is my bloud of the new testament, which shalbe shed for many, for the remissiō of sinnes. Mat. xxvi. Mar. xiiii. Luc. xxii. .Cor. xii.

By these wordes it is playn and euident, to al them, whiche with meke, humble, and sincere hart, wyll beleue Christes wordes, and be obedient vnto fayth, that in the sacrament, the thynges that be therin, be the very body & bloud of Christ, in very substance. Whiche thing, who so euer wyl deny, he denieth the very open and plaine wordes of Christ, which can not be but true: for he is truth it self, and can not lie. Wherfore in this most high mystery, no

mā ought to reason ouer farre, nor go about to com passe the will and worke of god, by his weake sense and ymagination: But we muste with our further serching, giue firme assent and credence, vnto Christis almighty worde, by the whiche heauen & earth were made, & not trouble our wittes, in labouringe to comprehend the power and might of god, but rather (stedfastly giuing faith to his word) apply our hole will and affection, to atteine the fruit and profite of this most holy sacrament, towardes our saluation, according to thentent of Christes institution: Who, of his inestimable mercy & loue towardes vs, willing that we shuld haue perfit hope, strēgth, comfort and ioy in him, and that we shuld haue cōtinuall remembrance, of his most dere charitie, shewed towardes vs, in his death and passion, did institute this sacrament, as a parmanent memorial of his mercy, and the wonderful worke of our redemption, & a perpetual fode & nourishement for our spiritual sustentation, in this dangerous passage and trauaile of this wretched life. It is therfore necessary, that in the vsing, receiuing, & beholding of this sacramēt, we haue harty remēbrance, of our most louing & dere sauiour Iesu Christ, that is to say, that we thincke effectuously of his most bitter passiō, whiche he being ỳ lord of glory, suffred for vs. And to bewaile our sinnes, which were cause of ỳ sayd death & passion, callinge mekely for grace & the mercy of god, which most abundantly is obteined, by the vertue & merite of the same passion. And thinking that our lord, which gaue him self in that maner for vs,

wyll

wyll not forsake vs, or cast vs awaye, but forgyue vs, if we truely repent, and will amende, & become faithefull seruantes to hym, whiche so derely hath bought vs, & paied for vs, neither golde ne yet siluer, as sainte Peter saith, But his owne precious bloud. Wherfore, seinge we be so bought, we muste know, that we be not our owne, ỹ is to say, We may nat be at the libertie & wildnes of our owne flesshe, nor we maye not be seruantes to the worlde, nor the deuil: but we must be seruantes to our lord, & maister Jesu Christ, in all obediẽce vnto rightwisenes, & godlines, according to his wil & cõmandementes. i. Petr. i.

Therfore when so euer we shall receyue or vse this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnworthely therunto. For as saynt Paul saith: He that eateth of that heauenly fode, or drinketh of the cuppe of our lord vnworthely, that is to say, without due reuerence, faith, repentance, charytie, & the feare of god, he eateth & drinketh his owne dãnation, bicause he putteth no difference, betwene the body of our lord and other meates. And further truly, sense christen men ought to haue remembrãce of god, whensoeuer they go, to their bodely meate or drinke, & receiue it not without thanckes giuing vnto god (as sainte Paule saith) whether ye eate or drink, or whatsoeuer ye do, do it in the name of our lord Jesu Christ. How moch more ought all christen men (whan they come to be fed at the table of our lorde, and to receiue this blessed and glorious sacrament) to haue special & entier deuotion, with most thãcke- i. Cor. xi. i. Cor. x.

full

full remembrance to god, for his goodnes, declared towardes vs, in the benefite of our redemptiō. And therfore amonges other names, this ſacrament is called Euchariſtia, that is to ſaye, the ſacramente of thanckes and bleſſinge. For as moche, as it ſetteth before vs, and doth exhibite vnto vs, the very price of our redemption, and ſaluation, which is the body of our lord that ſuffered and died for vs.

Furthermore here is to be noted, as touchyng the receyuing of this ſacrament, that although our ſauiour Jeſus Chriſt, at the firſt inſtitution therof, in his ſupper, dyd miniſtre it vnto his diſciples the preſent, vnder both the kindes of bread & wine. Yet that faſcion & maner of miniſtring is not ſo neceſſary to the receyuer, excepte it be to the prieſt whan he conſecrateth, that without the due obſeruation of that waye, man mighte not receyue that bleſſed ſacrament, to his ſaluation. For the benefite or hurt that cometh to a chriſten man, by receyuing of this ſacrament, ſtādeth not in the faſcion or maner of receiuing of it, vnder one or bothe kindes, but in the worthy or vnworthy receiuing of the ſame. For he ỹ receiueth this ſacrament worthely, vnder the one kinde, as vnder the fourme of bread only, receiueth the hole body and bloud of Chriſte, & as many and great benefites of Chriſt, as he that receyueth it in both kindes. And therfore if any man ſhuld teache, that the lay people (which by the ordinance & ancient cuſtome of the catholike church haue vſed to receiue this holy ſacrament in fourme of bread only) be ſeduced, and ſo cauſe them to thinke, that the hole

body

body and bloudde of Christe were not comprehended in that only forme of breade, as well as in both the kyndes, this doctrine ought vtterly to be refused and abiected, as a pestiferous and a dyuelyshe schole. For surely scripture teacheth the contrarye. And also naturall reason, although it can not comprehende the hole mysterye of this sacrament, yet herein it teacheth vs agreably with scripture, that the lyuely body can not be without bloudde, and so men ought to be ledde from that fonde opinyon (if any suche be) bothe by that faythe and credite they owe to scripture, and in this poynt also by natural reason. Wherfore christen men ought not to grudge at this fourme and maner of receyuyng of this sacrament vnder one kynde, vsed and allowed by the catholike churche, bothe to auoyde that errour afore rehersed, & also for many other weighty consyderations, concernyng both the honor of the sacrament, & the libertie and cōmoditie of the hole churche. And not only lay men, but also priestes (sauing whan they cōsecrate) vse to receiue this sacrament none otherwyse. Let christen men therfore, humbly apply them selfe, to put all erronious fantasies (yf any suche arise) cleane out of their hartes, and satisfy theym selues with this, that whan they receyue this sacrament worthilye, thoughe it be but in one kynde, they lose no part of the profite and benefite, promysed by vertue of the sayde sacrament.

Wherfore consydering (as is afore rehersed) the dignitie and excellency of this sacrament, we ought with all humblenes of harte and deuotion, to pre-

pare our ſelues, that we (vſynge accordingely the ſame) may be partakers of ſuche fruite and grace, as vndoubtedly is offered and gyuen to all ſuche, as in due maner receyue this ſacrament. For they that ſo do, be made one with Chriſte, and dwelle in hym, and he in them, as he ſayth in the. vi. chapiter of ſaint Johns goſpell, where he ſpeaketh alſo of this ſacrament. This is the breade whiche deſcended from heuen, that who ſo euer eateth therof ſhuld not dye, I am the liuely bread, which haue deſcended from heauen, if any ſhall eate of this breade, he ſhall lyue euerlaſtingly. And than he declaring him ſelfe, what he meaneth by the breade, ſaythe, as incontinently foloweth: And the breade, whiche I ſhall gyue, is my fleſſhe, whiche I ſhall gyue for the lyfe of the worlde. Whiche wordes be moſte comfortable, for the perfyte confirmation and eſtabliſhement of our fayth in this ſacrament: For as moche as they bothe certifie vs, that his very fleſhe, bloudde, and body, is that meate, whiche we receiue in the ſacrament, and
Mat. ix. that alſo it preſerueth from deathe, and conferreth lyfe to all, whiche duely receyue it. For ſeinge it is the very body of our ſautour Chriſt, whiche is vnited and knytte to his godhead in one perſone, and by reſon therof, hath the very vertue and ſubſtance of lyfe in it, it muſt nedes conſequently, by the moſt holy and bleſſed participation of the ſame, giue and cõmunicate life alſo to them, that worthily receyue it: And it endueth them with grace, ſtrength, & vertue, againſt all temptation, ſinne, and death, & doth moch eaſe, and relieue all the troubles diſeaſes and

infir-

infirmities of their ſoule. For ſeinge the woman, which was diſeaſed with the fluxe of bloud (as it is writtẽ in the goſpel) was healed, by touchyng the hemme of the garment of Chriſt, through the vertue whiche came from hym: Howe moche more ſhal they fynde remedy of the ſyckneſ & malady of their ſoule, which with due reuerence and fayth, receyue and eate the bleſſed body of Chriſte, and ſo be made lyuely temples of hym, dwellynge in theym, yea made as one fleſhe and body with him? For this heuenly meate is not tourned into our ſubſtaunce, as other corporall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to ſay, of earthely, corruptible, and ſynfull, we be made heauenly, ſpiritual, and ſtrong againſt ſynne, and all wyckednes.

And further it is to be remembred, that as in the receiuynge of this ſacrament, we haue moſt entier communion with Chriſte: ſo be we alſo ioyned by the ſame, in moſt perfite vnitie with his church, and all the members therof. And for that cauſe amonges other, this ſacramẽt was inſtituted of our ſauiour Chriſte, in the fourme of breade, to ſygnifie the vnitte, concorde, and charitie, that is betweene Chriſte our heade, and his myſticall body the churche, and euery part and member therof one with an other. For as bread is made of many gratnes or cornes, whyche all make but one looke, ſoo ſhulde all true chriſten people, being many in number, yet be all one in faythe and charitie, as ſaynte Paule ſaythe, we be one breadde and one bodye, all 1. Cor. x.

that be partakers of one breade, that is of this bleſ=
ſed ſacrament.

Fynally it is to be noted, that although Chriſt at the fyrſte inſtitution of this ſacrament, dyd conſecrate and gyue it to his diſciples, at ſupper, after they had eaten the paſchal lambe, partly to declare that the ſacramentes and ſacrifices of the old law, ſhulde from thensforth ceaſſe and take an ende, and partly, that by this ſacrament, being the laſt thing that he nexte before his deathe, lefte vnto his diſciples, the remẽbrance of him ſhuld be the more depely and effectuouſly imprinted in the hartis of them, and of all other, that after ſhulde receyue the ſame: Yet (as ſaint Auguſtine ſaith) it was thought good to the apoſtles and the vniuerſall churche, beinge moued with the holy goſte, for the more honour of ſo high a ſacrament, and for the more reuerence and deuout receyuynge therof, that it ſhulde alwayes be receiued of chriſten people, whã they be faſting, and before they receyue any bodily ſuſtenãce, except it be in caſe of ſyckenes or neceſſitie.

Wherfore conſidering the moſt excellent grace, efficacy, and vertu of this ſacrament, it were greatly to be wyſhed and prayed for, that al chriſten people, had ſuche deuotion thervnto, that they wolde gladly diſpoſe and prepare them ſelues, to the more often worthy receyuynge of the ſame. But ſeynge that in theſe laſte dayes, Charitie is waxed colde, and ſynne doth abounde (as Chriſt ſayth in the go=
Mat.xxiiii ſpell that it ſhulde) yet if chriſten men wyll auoyde the greate indignation of god, it ſhall be good for them,

theym, whan so euer they receyue this sacramente them selues, or be present, where it is ministred or vsed, as speciallye in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and prayer, and not to talke or walke vp and down, or to offend their brethern, by any euyl example of vnreuerence to the sayde sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauioure CHRISTE, there bodyly present, of whiche vnreuerence and contempt may ensue, not onely spirituall punysshementes of god, by withdrawynge his grace from suche vngodly persons, but also bodily and open scurge, as saint Paule sheweth to the Corinthians, That for the vnworthy entreatyng and vsynge of this sacrament, many amonges theym were weake, sycke, and dyed. i.Cor.xi.

The sacrament of matrimony.

AS touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almyghty god at the fyrste creation of man, consideryng of his infinite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman togither in mariage, as well for theyr mutuall aide and comfort, and for the preseruation and contynuance of mankynde in lawfull succession, as also that the same generation myghte after the falle of mã, be exercised perpetually vnto the worldes end,

without ſynne and offence towardes god, dyd conſoyne Adam and Eue togither in mariage. And thã inſtituted matrimony, and conſecrated and bleſſed it by his holy woꝛd, as appereth in the boke of Geneſis, where is alſo deſcrybed the vertue and effycacye of the ſame, by theſe woꝛdes folowynge:

Gen.ii. Nowe this bone is of my bones, and this fleſhe is of my fleſſhe, and therfoꝛe the man ſhall leaue his father and mother, and adhere and cleaue vnto his wife, and they ſhalbe two in one fleſſhe and in one bodye.

By whiche woꝛdes it is ment, that by the vertue & efficacy of matrimony, rightfully and by the auctoritie of god contracted, the man and woman which were befoꝛe two bodies, be nowe vnited and made one body, duringe their lyues, ſo that the huſband hath no power of his owne body, to vſe the ſame as hym lyſt, and with whom hym lyketh, but it is his wyues, and with her onely he maye vſe the acte of matrimonye. Noꝛ the wyfe hath any power of her owne body, to vſe it as her liſt, oꝛ with whom her liketh, but her body is her huſbandes body, and with hym onely, may ſhe vſe the acte of matrimony. And therfoꝛe, the ſayde two perſones, ſo conioyned, may not after be diuyded, foꝛ any affection to father oꝛ mother, oꝛ foꝛ any earthely thynge in the woꝛlde, but eche muſte adhere and cleaue to other, foꝛ as moche as they be nowe two perſones in one fleſſhe and in one body.

Secondly how that almyghty god, allowyng and appꝛouyng the ſaid inſtitution of matrimony, ſanctified and bleſſed it with his holy woꝛde immediately after Noes fludde, ſayinge vnto Noe, and his

his chyldren in this wyse: Increase and be ye multi- Rom.vi.
plied, and replenysshe the earthe. This institution of matrimonye thus allowed by god, vnto Noe and his childzen, although it was a sufficient instruction vnto them, & al theyr posteritie, howe to vse the same in all puritie and clennesse, to goddis pleasure and his contentation: Yet god consydering the naturall inclination of man to malyce and synne, dyd afterwarde, further explycate and establysshe the same, by his other lawes writtẽ, wherby god prohibyted, that any matrimony shuld be made in the degrees folowyng, that is to say.

No man shal marry with his mother, his graũ dame, his great graundame, and so vpwarde: neyther may he marry with the wyfe of his father, his graundfather, or his greate graundfather, and so vpward: neyther any man may marry with the syster of his father, or of his mother, his graundfather or his graundmother, and so vpwarde: neither may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his graundmother, and so vpward. And like wyse euery woman is forbydden to mary any man, within any degrees aboue reherſed. It is also further forbydden, that any man shall marry with his sister, whether she be his hole sister, or his half sister, begoten in mariage, or out of mariage: neither may he marry with his brothers wyfe, nor with his wyues syster. Whyche lawes of prohybition in maryage, althoughe they were not, by expresse wordes of God, declared at the fyrste institution of

matri-

matrimonye, ne alſo whan the ſame was allowed after Noes flud, yet god dyd ingraue and impꝛint the ſame lawes in the hart of man, befoꝛe they were wꝛitten by Moyſes. And foꝛaſmoche as the naturall lyght and knowlege of man, was not onely by oꝛiginall ſynne, obſcured and blynded, but alſo in the moſt part of men, by the increace of ſynne and malyce, in longe continuance and pꝛoces of tyme almoſt periſſhed and extinete: In ſo moche that they coulde not pꝛceyue noꝛ iudge, what thynges were of their owne nature nought and deteſtable in the ſyght of god, ne yet howe farre the naturall honeſtie and reuerence, whiche we owe vnto ſuche perſons as be nere of our kynne, oꝛ alliance vnto vs, was extended: God therfoꝛe wyllynge man to returne from darkeneſſe, commaunded his pꝛophete Moyſes, to pꝛomulgate and to declare by his woꝛd vnto the people of Iſraell, the ſayde lawes of pꝛohibition of matrimony in certayne degrees of conſanguinitie and affinitie, as is befoꝛe mencioned. In the declaration of the whiche lawes of pꝛohibition, Moyſes ſo tempꝛed his woꝛdes, that it maye euidently appere therby, that not onely the Iewes, but alſo all other the people of the woꝛlde, were as moche and as ſtreightly bounden, to the continuall obſeruation of the ſame lawes, as they were to the other moꝛall lawes of the ten commandementes.

Thyꝛdly/ that the coniunction betwene man and woman in matrimony, dothe not onely ſignify and repꝛeſent the perfite and indiſſoluble coniunction and vnion of the nature of god with the nature of man, which was fulfylled, whan the ſecond

perſon

perſon in trinitie, deſcendyng from his father, dyd take vpon him the very forme and ſubſtance of our nature, and ſo theſe two natures were vnited and knyt togither in one perſon: but alſo therby is ſignified and repreſented, the ſocietie and coniunction in perfite and indiſſoluble loue and charitie betwene Chriſt and his churche, that is to ſay, the congregation of all chriſten people. And this to be true ſaynt Paule hym ſelfe affirmeth in the fyrſt chapiter of the epiſtle vnto the Epheſians. In whyche place the apoſtle myndynge to proue and perſuade, that all women, beinge maryed, ought to loue, to reuerence, to honour, to obeye, to be ſubiecte vnto their huſbandes in all thynges, euen as the church is ſubiect vnto Chriſte: and lykewyſe that all huſbandes ought and be bounde to loue their wyues, euen as they loue theyr owne ſelfe and their owne bodies, and euen as Chriſte loueth the churche his eſpouſe: He bringeth in the firſt inſtitution of matrimonye, as it was ordeyned by god in Paradiſe, and alledgeth the wordes of god as they be before reherſed: vpon which wordes the apoſtle inferreth and ſaythe. This coniunction of man and woman togither in mariage, wherby they are knytted, vnited, and made al one fleſhe and one body, Is the ſacrament, that is to ſaye, a myſtery and ſignification of that great and meruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by vertue and efficacy of the fyrſt inſtitution of matrimony, the huſbande and the wyfe be made to be but one body, wherof the huſbād is hed: Euen ſo Chriſt

dothe knytte and vnite, conglutinate and make his churche to be one body with hym, wherof he is the very head. By the whiche wordes of ſaint Paul, it appereth not onely what is the vertue and efficacy of matrimony, in the vnityng and incorporatynge of two bodies in one, but alſo that it dothe ſignifie this other cõiunction which is betwene Chriſt and his churche. And that this coniunction betweene Chriſte and the church, is the very ſelfe thyng, whiche is ſignified & repreſented by the other coniunction of man and woman in mariage. For thoughe ſaint Paul vſed in this place, other argumentes & perſuaſions, taken of the lawe of nature, to enduce maried pſons, the one to loue the other, ſaying that men naturally do loue and nouriſhe their owne bodies and their owne fleſſhe: Yet he vſeth this as a reaſon of great efficacy, to perſuade his purpoſe, that is to ſay, that all huſbandes and wiues ought ſo to vſe them ſelues, the one to the other, that their matrimony and all their workes and affections in the ſame, myght and ſhulde correſponde, and be cõformable and lyke vnto that moſt holy thing, whiche is ſygnifyed and repreſented therby, that is to ſay, vnto that ſpirituall coniunction, whiche is betwene Chriſte and his eſpouſe the church. And that therfore eſpecially, the man ought and is bound to loue his wyfe, and the wyfe to loue and obeye her huſbande in all thynges, leſt by doinge the contrary, they ſhulde make their matrimony vnlike to the thing that is ſignified therby.

And thus was matrimony not onely inſtituted

by

by god, sanctified by his worde, & dignified by his lawes, euen from the begynnyng of the world: But also Christ him selfe did accept, approue, and allow the same in the newe testament, aswel by his worde, as also by his sundry workes and dedes testifienge the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galilee, did voucheſake, not onely to come thither, & there to honour the said mariage with his corporall presence, and with the presence also of his blessid mother and his holy apostles: but there he began also, by tournyng of water into wyne, first to worke myracles, & to manyfest his glorye vnto the worlde. And afterwarde in one other place, whan the pharisees came vnto him, & demanded, whether a man might laufully be diuorced frome his wyfe for euery cause: Christ putting the said pharisees in remembrãce of the first institution of matrimony said vnto them: Haue you not red, how that god whiche created all thinges in the begynning, dyd also forme and create man and woman, & said these wordes: Therfore the man shall leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shalbe two in one flesche & one body? Wherfore vnderstand you (saith he) that sith man & woman conioyned in matrimony, be by goddis ordinance but one flesche and one body, they shuld not afterward be separated or diuorced one from the other. And vnderstande you also, that it is not laufull for any man, to separate and diuide those persones asunder, whiche by goddis word and his wyll and power be conioyned to-

Ioan. ii.

Matt. xix.

gither. And whan the phariſees replying therbnto ſayde: Why than dyd Moyſes commaunde vs, to make a lybell of diuorce, and ſo to departe and ſeparate our ſelues from our wyues? Chriſte anſwered them and ſaid: Moyſes conſydering the hardenes and obſtinacy of your hartes, dyd permyt and ſuffre you ſo to do, Howe be it I ſay vnto you, that it was not ſo at the beginnynge, that is to ſay, it is cleane contrary to the godly inſtitution and naturall order of the lawes of matrimony, as it was inſtituted by god at the begynning, that any mā married, ſhulde be diuorced from his laufull wyfe, and be ſet at libertie to marry. And therfore I ſay agein vnto you, that who ſo euer doth forſake his laufull wyfe, oneles it be for adultery, commytted by her, and mary an other, I ſay he commytteth adultery in ſo doinge. And lykewyſe what woman ſoo euer dothe forſake her laufull huſbande, and marrieth an other, ſhe alſo committeth adultery, and the mā alſo that marrieth her, offendeth in lyke maner.

These wordes of Chriſte euidently declare his ſentence in the approbation of the inſtytution of matrimony, made at the beginnyng of the worlde, and that it is Chriſtis wyll and commaundement, that the people of god ſhulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, & ſhuld obſerue the ſame in ſuch purity & ſantimony, as it was fyrſt ordeyned, without ſeparatiō or diuorce, & that vnder the paine of damnation.

And here alſo is one thing ſpecially to be noted, that in theſe wordes of Chriſte, (That, whiche god

hath

bath conioyned, man may not separate) is declared the infinyte benignitie and goodnes of god towardes vs, in that he hathe not onely conioyned our fyrste progenitours Adam and Eue togither in mariage, wherby he gaue vnto vs the originall begynnyng of our procreation, but that he dothe also euer sith that tyme, continually assiste man and woman, and worketh with them in this cõiunction of mariage, and is the very authour of all matrimonies, which be laufully made betweene man and woman. And therfore saynt Paule sayth: *Honorabile coniugium in omnibus, & thorus immaculatus*, that is to say, Matrimony is honourable in all, and the bedde vndefyled. Heb. xiii.

An other thing also is to be noted, that not only the act and procreation, whiche els of it self were vnlaufull, is by this sacrament made laufull: but also that the good bringyng vp of chyldren, borne in matrimony, is so well accepted of god, that vnto it as vnto other good workes, doone in faythe by grace, is promysed lyfe euerlastyng, accordynge to the wordes of saint Paule, where he sayth: The woman was seduced and blynded by the serpent, and soo synned deadly, but she shalbe saued by procreation and bringyng forth of children, if the same doo persseuere and continue in fayth and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verified in the man, doynge his duetie lykewyse, as is required of the woman. i. Tim. ii.

Fynally it is to be considered, how in matrimony be cõmẽded specially thre good thinges, al which

they that contracte matrimony, ought to remembre and regarde: Fyrſt of al, the thing it ſelfe, which is ſignified therby, whyche as is ſayde before, is the highe, the myghty, and incomprehenſible worke of god, in the coniunction of Chriſte and the churche togyther, wrought by hym to our ſingular benefite and euerlaſtynge ſaluation. And that therfore the man & wyfe ought to lyue togither in perfite vnitie and concorde, & to loue eche other as their owne bodies, and to vſe the ſame in all cleanneſſe, puritie, and honour, euen as Chriſte him ſelfe loued his eſ-
Epheſ. v. pouſe the churche, and ſuffered all afflictions and paynes, to make her glorious and voyde from all maner of ſpotte or wrynkle of vncleanneſſe. Which
I. The. iiii. matter ſaynt Paule moſte godly declareth in his epiſtle to the Theſſalonias, where he writeth in this maner. I pray you brethern, and inſtantely deſyre you, for our lorde Jeſu Chriſtis ſake, that lyke as ye haue herde heretofore of vs, howe and in what maner, you ſhuld go forwarde, & pleaſe god, ſo ye do procede in the ſame, and that after ſuche ſorte and maner, that you may continually profitte and encreace therin. You remembre, I doubte not, what preceptes and commandementes I haue giuen vnto you in tymes paſt, in the name of our lord IESV CHRIST: And now in lyke maner, & in his name alſo. I ſay againe vnto you, that the wylle and cōmaundement of god is, that you ſhoulde ſanctifye your ſelfes, that is to ſaye, that you ſhuld abſteyn from all maner of fornication, and that euery one of you ſhulde vſe and keepe the veſſelle of his bo-

dye,

dye, in holyneſſe and honour, and not in deſyre of carnall concupiſcence, lyke as the Gentyles doo, which knowe not god, and that no man ſhuld craftyly compas and circumuent his brother, to obteyn his fleſſhely luſtes: For almighty god taketh vengeance vpon all ſuche people, as do committe any of thoſe thinges. Know you alſo, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holynes and ſantimony. And therfore I do exhorte you all, and in the name of god commaunde you, to eſchue all fornication and adultery, all vncleanneſſe and carnall concupiſcence, all fylthynes and vnpure lyuynge in fleſſhely luſtes of the body. And I ſaye further, that who ſo euer deſpiſeth and breaketh theſe my commandementes, doth not deſpiſe me, but deſpiſeth god: For they be his commaundementes, whoſe ſpirite ye haue receyued.

The ſeconde good thyng, which ought to be remembred in the ſayd ſacrament, is the faith and mutuall promiſe, made betwene the huſbande and the wyfe, conioyned in lauful matrimony, wherby and by the vertue of the ſayd ſacrament, the perſons ſo laufully conioyned, be bound eche one to kepe promyſe with the other, accordyng to ſuch truſt and cõfidence, as eche had in the other, and expreſſed by wordes in the ſame contracte, whiche promyſe god dyd aſſiſte and ratifie, and is now partie therunto: ſo that the breach of that promiſe and faith, is now a high and diſpleaſant offence vnto almyghty god, lyke as the obſeruation and keping therof, is in the ſyght of god, pleaſant, acceptable, and meritorious

and

and the knotte alſo and bonde of matrimony, contracted betwene the ſayde perſons, is made therby to be indiſſoluble. Trouthe it is, that if in any mariage, it may appere, and be duly proued, that there is ſuche inſuffycient impedyment, by the lawes of god, or by the lawes of the realme, that the ſame matrimony was at the beginning vnlauful, & of none effect, in that caſe, the churche may and ought, to diuorce the ſame perſons ſo vnlawfully contracted, & declare, that ſuch matrimony is vnlaufull, and the bonde therof, to be of no ſtrengthe or efficacie, bycauſe it was neuer good from the begynnyng. Not withſtandyng, in mariages laufully made, and accordyng to the ordinaūce of matrimonye preſcribed by god and the lawes of euery realm, the bond ther of can not be diſſolued, during the lyues of the parties, betwene whom ſuche matrimony is made.

The thyrde good thyng to be conſidered and obſerued in matrimony, is the childe that cometh of maryage, and the good and vertuous education and bryngyng vp of the ſame. Whervnto all maried men & women ought to haue a ſpeciall regard, and to folowe therin the example of Thoby, which
Tobi. iiii. taught his ſonne from his infancy, to loue & dreade god, and to flee & abſtein from al maner of ſynne, for goddis ſake. For ſurely if the fathers and mothers be negligent in good bringing vp of theyr childzen in their youth, and ſuffer them to fal into folies and ſynne, in defaut of due correction and chaſtiſement of them for the ſame: no doubte they ſhall aunſwere vnto god for it, as it appereth by the greate ſtroke

and

punyshement of god, whan he dyd sodaynly strike Ely vnto death, bicause that he knowinge his chil- dren to do amisse, did not punyshe them therfore. I.Reg.ii. & iiii.

And therfore let all parentes employ their dili- gence and busy cure, to educate and instructe their children, by al meanes in vertue & goodnes, & to re- strayn them from vices, by cõuenient discipline and castigation, according to the saying of the wise mã: Withdraw not thy iust discipline frõ thy child, for if thou do so, he wyll fall into sundry inconueniences, and so finally shalbe lost & vndone. Wherfore spare not to chastise thy childe with the rodde, and so do- ing, thou shalt delyuer his soule from hell. And cõ- cerninge the childes duetie towardes the father, it shalbe declared hereafter in the commandementes. Pro.xxii.

The sacrament of Orders.

AS concernyng the sacrament of Orders, it is to be vnderstãd, that order is a gyft or grace of mynistra- tion in Christis church, giuen of god to christen men, by the consecration & imposition of the byshops handes vpon them. and this sacrament was conferred and gyuen at the be- gynnyng by the apostles, as it appereth in the epi- stle of saint Paule to Timothe, whom he had or- dered and consecrate prieste, where he sayth thus: I do exhorte the, that thou do stirre vp the grace of god, the whiche is gyuen the by the imposition of my han- des. And in an other place he doth monish the same ii.Timo.i.

Timothe, and put hym in remẽbrãce of the rome & miniſtery, that he was called vnto in theſe wordes:

i.Tim.iiii. Do not neglect the grace, whiche thou haſt in the, and the whiche is gyuen the through prophecy, and with impoſition of handes, by the authoritie of prieſthode.

Wherby it appereth, that ſaint Paul did conſecrate and order prieſtes and biſhops by the impoſition of his handes. And as the apoſtels them ſelues, in the beginnynge of the churche, dyd order prieſtes and byſhops: So they appointed and wylled the other byſhops, after them, to do the lyke, as ſaynt Paule manifeſtly ſheweth in his epiſtle to Tite, ſayinge

Tit.i. thus: For this cauſe I lefte the at Crete, that thou ſhuldeſt ordeyne prieſtes in euery citie, accordyng as I

i.Tim.v. haue appoynted the. And to Timothe he ſayth: Se that thou be not haſty, to put thy handes vpon any mã

And here is to be noted, that althoughe this forme before declared, is to be obſerued in gyuinge orders: yet there is no certain rule preſcribed or ymitted, by the worde of god, for the nomination, election, preſentation, or appointing of any ſuch eccleſiaſticall mynyſters: But the ſame is holy left, vnto the poſitiue lawes and ordinances of euery chriſten region, prouyded and made, or to be made in that behalfe, with the aſſent of the prince and ruler. And as concernyng the offyce and duetie of the ſayd eccleſiaſticall mynyſters, the ſame conſyſteth in trewe preachynge and teachyng the word of god vnto the people, in diſpenſing and miniſtring the ſacramentes of Chriſte, in conſecratynge and offerynge the bleſſed body and bloud of Chriſte in the ſacrament

of

of the aultare, in losyng and assoylyng from synne, suche persons as be sory and truely penitent for the same, and excommunicatynge suche as be gyltie in manyfest crimes, and wyll not be refourmed otherwyse, and fynally in praying for the hole churche of Christe, and specially for the flock commytted vnto them. And although the offyce and mynisterye of priestes and byshoppes, stande chiefly in these thinges before rehersed: yet neither they nor any of thē, may exercise and execute any of the same offices, but with such sort & such limitation as the ordynāces & lawes of euery christen realme, do ꝑmyt and suffer.

And bycause it is not mete, that this so chargeable a cure, shulde be committed to euery man, that peraduenture, ambiciously wolde desyre it: Therfore saynt Paule dothe diligently set out to his disciples Timothe and Tite, the conuersation, learnyng, conditions, and qualities of them that shuld be admitted to the mynistery of priesthode, writing in this maner: A bishop or a priest ought to be blamelesse, as the stewarde of god, not wylfull, not angry, no drunkarde, no fyghter, not gredy of fylthy lucre, but gyuen to hospitalitie, liberall, discrete, sobre, rightuous deuoute, temperate, and continent, and such one as holdeth the true worde of doctrine, that he may be able to exhorte with holsom lerning, and to reproue them that say against it. Thus we haue shortly touched firste, the ordringe of priestis and bishoppes: Secondly, their ministery offyce and duetie, with the charge & cure belonging thervnto, and finally the qualities and conditions required in the same.

i. Tim. iii. &. Tit. i.

And for as moche as it is an olde hereſy of the Donatiſtes, condemned in the generall counſelles, to thynke that the worde of god, and his ſacramentes, ſhuld be of no efficacy, ſtrength, or vertue, whā they be miniſtred by euyl men, it is to be remēbred, that accoꝛding to the ſaying of ſaint Gregoꝛy Nazianzene: Lyke as there is no differēce betwene the ſelf ſame image oꝛ fygure of any thynge impꝛinted with a ſygnet of golde, and a ſygnet made of yꝛon, oꝛ of wodde, oꝛ any other vyler mattier: euen ſo the woꝛde of god, and the ſacramentes of god, mynyſtred by an euyll and noughty man, be of the ſelfe ſame vygour, ſtrength, and efficacy, as whan they be myniſtred by a man of excellent vertu and goodnes. The cauſe and reaſon whereof is, foꝛ that the pꝛieſtes and byſhops, although in the execution of theyꝛ office and adminiſtration, they do vſe and exercyſe the power and auctoꝛitie of god, commytted vnto theym: yet they be not the pꝛincipall cauſers, noꝛ the ſufficient, oꝛ of them ſelues the efficient cauſers oꝛ gyuers of grace, oꝛ of any other ſpirituall gyfte, whyche pꝛocedeth and is gyuen of god, by his woꝛd and his ſacramentes: But god is the only pꝛincipall, ſufficient, and perfite cauſe of all the efficacy of his woꝛde, and his ſacramentes, and by his onely power, grace, and benefites it is, that we receyue the holy goſte, and his gracis, by the offyce and adminiſtration of the ſayd pꝛieſtis and biſhoppes, and the ſayde pꝛieſtes and byſſhoppes be but onely as officers, to execute and miniſter with their handes and tounges, the outwarde and coꝛpoꝛall

thinges

thynges, wherein god worketh and gyueth grace inwarde, accordynge to his pacte and couenaunt, made with and to his espouse the churche. And this also Chrisostome affirmeth the.lxxxv. homily vpon saynt John, where he sayth in this maner: What speake I of prestes, I say that neyther aungel nor archaungell can giue vs any of these thinges, whiche be gyuen vnto vs of god, but it is the father, the sonne, and the holy goste, whyche is the effectuall cause of all thele thynges, the prest dothe onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrysostome wryting thus: The prest layeth his handes vpon vs, but it is god, that gyueth the grace, the prieste layeth vpon vs his besechyng handes, but god blesseth vs with his myghty hande. The byshoppe consecrateth an other byschoppe, but it is god that gyueth the worthynesse. Wherfore we must always thynke and beleue, that the vertue and efficacy of the worde of god, and his sacramentes, consisteth and dependeth, in and vpon the commaundement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellency, do gyue them they auctorite, strength, or efficacye, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer so euyll, can frustrate or take away from the sayde worde or sacramentes, their said power, authoritie, strength, or vertue.

Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were Act. vi.

oꝛdered and inſtytuted by the ſame apoſtelles, by
pꝛayer and impoſition of theyꝛ handes vpon them.
And as foꝛ the qualities and vertuous conuerſati-
on, whyche be requyꝛed in them, ſaynte Paule ſet-
teth theym oute in his epiſtle to Tymothe, in theſe
i. Tim. iii. woꝛdes: Deacons oughte to be chaſte, not double
tounged, no dꝛunkardes, not gredy of fylthy lucre,
hauyng the myſterye of faythe in a pure conſcience.
And their offyce in the pꝛimitiue church, was part-
ly in mynyſtrynge meate and dꝛynke, and other ne-
ceſſaries, to pooꝛe people founde of the churche,
partly alſo in mynyſtrynge to the byſſhoppes and
pꝛieſtes, and in doynge theyꝛ duetie in the churche.
And of theſe two oꝛders onely, that is to ſaye, pꝛie-
ſtes and deacons, ſcripture maketh expꝛeſſe menci-
on, and howe they were conferred of the apoſtels
by pꝛayer and impoſition of theyꝛ handes. And to
theſe two, the pꝛimitiue churche did adde & conioyn
certayn other inferyour and lower degrees, as ſub-
deacons, accolites, exoꝛciſtes, with dyuerſe other,
of the whyche mencion is made of, both of the moſt
auncient wꝛyters, that we haue in the churche of
CHRIST, after the apoſtelles, and alſo in dyuers
olde counſayles, and namely in the fourthe coun-
ſayle of Aphꝛike, in whiche ſaincte Auguſtine was
pꝛeſent, where as all the kyndes of oꝛders, whyche
were than in the churche, be reherſed, and alſo with
what rites and ceremonies, they were conferrid and
gyuen at that time. And thus by ſucceſſion from the
apoſtels tyme hath Oꝛder continued in the church,
and hath euer bene called and counted foꝛ a ſacra-
ment,

ment, as it may appeere by dyuers other auncyent wryters, and specyally by sayncte Augustine, where he wryteth thus, speakynge bothe of the sacrament of baptysme, and of order: Eyther of them (saythe he) is a sacrament, and eyther of them is gyuen to men, by a certayn consecration, the one whan a mã is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate or repeted in the catholyke churche of Christe.

And where as we haue thus summarily declared, what is the office and ministration, whiche in holy scriptures hath ben committed to bysshoppes and pryestes, and in what thynges it consysteth, as is afore rehersed, leste peraduenture it myghte be thoughte to some persones, that suche authorities, powers, and iurisdictions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, or heretofore at any tyme haue had iustly and laufully ouer other bysshoppes, were gyuen theym by god in holye scripture. We thynke it expedyent and necessarye, that all men shoulde be aduertised and taught, that all suche laufull powers and authorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and polytiue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and authorytie, whyche any bysshoppe hath vsed or exercysed ouer an nother, whyche hathe not bene gyuen to hym by suche consente and ordynaunce of menne, (as is afore sayde) is in verye deede noo laufull power, but playne vsurpation

and

and tyrannye.

And therfore where as the byſhoppe of Rome hath heretofore claymed & vſurped, to be head and gouernour of all prieſtes and byſhops of the hole catholyke churche of Chryſt, by the lawes of god: It is euident, that the ſame power is vtterly fayned and vntrue, and was neyther gyuen to him by god in his holy ſcripture, nor alowed by the holy fathers in the auncient generall counſels, nor yet by the conſent of the hole catholyke churche. For it is playne, that Chriſte neuer gaue vnto ſaynt Peter, or to any of the apoſtles, or theyr ſucceſſours, any ſuche vniuerſall authoritie ouer all the other. But he ſet them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all ſuche places, where any authoritie is gyuen to them by Chriſte. And alſo by ſaynt Paule, in his
Gala.ii. epiſtle to the Galathians, where he compareth him ſelfe to James, Peter, and Johñ, whyche were the moſte notable emonge the apoſtles, affyrmyng him ſelfe to be equall in authoritie with them.

And as concerning the moſt auncient and moſt famouſe holy generall counſayles, it is eupdent, that they gaue the byſhops of Rome, no ſuche authoritie, for in them be dyuerſe actes and decrees, playnely teſtifyng the contrary.

As fyrſt in the former counſayle of Nece, emong other, there is one decree, that the patriarches of Alexandria, & Antiochia, ſhuld haue like power ouer the countreys about thoſe citees, as the byſhoppes

of

of Rome, haue had ouer the coũtreis about Rome.

Also in the counsaile Myleuitane, in whiche counsaile saint Augustine was present, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphrike, wolde appeale out of Aphrica, vnto any bisshoppes beyonde the sea, that suche a one shuld be taken through out all the coũtreys of Aphrica, as a person excommunicate.

Moreouer in the generall counsaile Constantinopolitan the first, it was likewise decreed, that euery cause and controuersy betwene any persones, shulde be determined within the prouinces, where the matters did lie, and that by the bisshoppes of the same prouinces. And also that no bysshops shuld exercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyre saint Cyprian, and of the other holy fathers of Aphrica, before the tyme of any general counsayle.

And for the better and more playne and assured confirmation, that the bisshop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike coũsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the bisshop of Rome sent his legates to that counsaile, to alledge and vendicate his vsurped primacie, and by title of the same, to defende and maynteyn the receiuing of appeales made vnto hym of causes and controuersies commenced in Aphrike, bicause the hole counsayle had

by theyr decree, prohibited & forbidden before, all ſuche appeales to any forren biſhop. In the entreating and debating of which matter, the biſhop of Rome for his title, alleged only a canon, made (as he pretended) in the firſt Nicene counſaile, The biſſhops of Aphrica denieng any ſuch canon to be made. For triall wherof, meſſangers were ſent to the patriarches ſees of the oryent, to make ſerche for the hole canons, of that counſaile. And finally after long & diligent ſerche, whã the hole canons were brought forthe from thence, there was no ſuche canon emonges them, as the biſſhop of Rome for his ſaide title had alleged.

Wherupon two thinges are to be noted, as euident by the premiſſes. Firſte that the byſhoppe of Rome, hath no ſuch primacy, nor any ſuch can challenge by any wordes in ſcripture: For than the biſhoppe of Rome wolde at that time by his legates haue alleged it, and the great multitude of ſo many fathers, as were aſſembled in that Aphrican counſaile (of whõ ſaint Auguſtine was one) were ſo wel & profoundly lerned in holy ſcripture, that no ſuch thing (if it were there) coulde haue ben hidde vnto them. And alſo they were ſo good and vertuouſe, that if they had knowen it there, they than wolde haue made no act before to the contrarye, nor yet at that time, ſo erneſtly and extremely refuſed it.

The ſeconde thinge to be noted, as euident by the premiſſes is, that the biſhops of Rome, haue no ſuche power gyuen them by any auncient generall counſaile. For they at that tyme of this Aphrican counſaile,

counsaile, wold than haue alleged it, where in dede they alleged none, but a pretensed canon of the first Nicene counsaile, which after great triall & serche, as is afore saide, coulde neuer be founde in the autentikes. And that chapitre autentique, which of al the canons of that counsaile moste concerneth the bishop of Rome, maketh directly & plainly against the said pretensed vniuersall primacy, giuynge (as is said before) to other patriarches, lyke and equal authoritie in their countreys, as bisshops of Rome had, and vsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no such vniuersall primacy giuen vnto them by the cōmon consent of the hole catholike church, it wel appereth in that, ỹ diuerse patriarches & archbisshops haue of ancient time refused, to owe vnto them any suche subiection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constātinople, and other of the east, & tharchebishops of Rauenna, Millan, & such other. And also Agatho him selfe being bishop of Rome, longe after the. iiii. first vniuersall counsailes, in his letters sent vnto the emperour, concerning a generall counsaile to be holden at Constantinople, playnly declareth, and confesseth his primacy to extend onely to the bishoppes of the west & north parties: And that in such wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordes of scripture, nor by any decree of anciēt general coūsailes, nor by the cōsent of the hole catholike churche, had any such vniuersall primacy, as he nowe requireth.

And if the biſhoppes of Rome, wyll allege any later counſayles, for theyr pretenſed vniuerſall primacy, as the counſailes of Conſtance, Baſill and Florence: It is manifeſt and open, that the counſailes of Baſill and Conſtance were in the tyme of ſciſmes, and they which were there diuided into factions, after the fauour of their princes, which princes were alſo diuided, ſome fauouring the one parte of the ſciſme, ſome the other. And the great parte of the lerned men that were there, were of this later inſtitute religiouſe, and therfore obſequent, to the pleaſure and wyll of the byſſhoppes of Rome, and brought vp onely in this later ſcolaſtical doctrine, and little exerciſed or lerned in the holy ſcriptures, or in the olde auncient doctours and writers. And bothe of thoſe counſayles, were diſſolued and broken vp, without any perfite ende or cõcluſion. And ſith that tyme, the canons pragmatical of theſe two counſailes, be no where vſed, nor yet alleged, as to be of effect, by the authoritie of thoſe counſayles. And as to the counſayle Florentine, ouer and beſides, that the greateſte parte of lerned men there, were ſuche, as we ſpake of before, the conſente alſo in this matier, of the Orientalles and Grecians that were there, ſemed to the hole countreyes that ſent them, ſo farre bothe againſt ſcripture, and general counſayles, and theyr auncient holy writers, that they forthewith ſhewed them ſelues, ſo moche diſcõtent with that conſent of theyr ambaſſadours, that they then neyther wolde receyue the determination, concernyng the vniuerſall primacy of the byſhoppe

chop of Rome, neither sithe that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it playnly appereth, that the byshops of Rome, claiming this pretensed vniuersal primacie, do yet not onely without any grounde of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determination, and decrees of suche generall counsayles, as the bisshoppes of Rome, these many hundred yeres vnto this day, in theyr creation do solemnely and expressely profesſe to kepe & obserue. For as it appereth by theyr owne lawes and actes from tyme to tyme, euery byshop of Rome, whan he is created, doth openly & solemnly profesſe, that he shall inuiolably obserue & kepe all the canons of the first. viii. general counsailes, amonge the whiche be the canons before rehersed, playnely repugnant and contrary to his sayde pretensed vniuersall primacy.

Finally this beynge manifestely declared and proued, that the byshops of Rome, hath not iustely and laufully any such vniuersall power ouer the byshoppes and clergy: all wyse men may easily perceyue and see, that they maye moche lesse clayme to haue the hole monarchye of the worlde, and suche authoritie ouer all princes and kynges, that they may therby depose them from their realmes, dominions, and seignouries, and transferre and gyue the same vnto suche persons, as them liketh: Where as the scripture dothe teache and commaunde the contrary, that is to saye: That all christen people,

as well prieſtes and biſhops, as all other, ſhulde be obedient vnto princes & poteſtates of the worlde. For the truth is, that god conſtituted and ordeined the authoritie of chriſten kynges and princes, to be the moſt high and ſupreme, aboue all other powers and officers in this world, in the regiment and gouernemēt of their people, and cōmitted vnto them, as vnto the chiefe heades of their cōmon welthes, the cure and ouerſight of al the people, which be in their realmes, and dominions, without any exception: And to them of right, and by goddes cōmandement, belongeth not onely to prohibite vnlauful violence, to correcte offendours by corporall death, or other puniſhment, to conſerue morall honeſty among theyr ſubiectes, accordinge to the lawes of their realmes, to defend iuſtice, & to procure the publike weale & cōmon peace & trāquillitie in outward & earthly thinges: But ſpecially and principally to defende the faith of Chriſt, and his religion, to conſerue and maintein the true doctrine of Chriſte, and all ſuch as be true preachers and ſetters forth therof, & to aboliſhe all abuſes, hereſies and idolatries, and to puniſhe with corporal peines, ſuch as of malice be the occaſion of the ſame. And finally to ouerſee, and cauſe that the ſayd biſhops & priſtes, do execute their paſtoral office truly, & faithfully, & ſpecially in thoſe pointes, which by Chriſt and his apoſtels, were giuen and committed vnto them. and in caſe they ſhall be negligent in any parte therof, or wold not diligently execute the ſame, to cauſe them to redoube and ſupply their lacke. And if they obſti

nately

nately withstand theyr princes kind monition, and wil not amende theyr fautes: then and in such case, to put other in their roumes and places. And god hath also commanded the said bishops & priestes, to obey with all humblenes & reuerence, both kinges and princes, and gouernours, and all their lawes, not being contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter cõscientiã, that is to say, not only for feare of punishemẽt, but also for discharge of conscience. Wherby it appereth well, that this pretended monarchy of the bishop of Rome, is not founded vpon the gospell, but it is repugnant therunto.

And therfore it apperteineth to christen kinges and princes, for the discharge of their office, & duety towarde god, to endeuour them selues, to reforme and reduce the same againe vnto the olde limyttes and pristine estate, of that power which was giuen to them by Christ, & vsed in the primatiue churche. For it is out of doubt, that Christis faith was than most firme and pure, & the scriptures of god, were then beste vnderstand, and vertue dyd then most abounde & excell. And therfore it must nedes folow, that the customes and ordinaunces than vsed and made, be more conforme and agreable vnto the true doctrine of Christe, and more conducing vnto the edifieng and benefite of the churche of Christe, than any customes or lawes vsed or made by the bishop of Rome, or any other addicted to that see and vsurped power, sith that tyme.

And therfore where as the kynges most royall

maieste

maiestie, cõsidering of his most excellent wisedome, not onely the notable decay of Christes true & perfite religion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite dangers and preiudices, whiche we his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bisshops of Rome were wõt to exercise here in this realme: hath nowe of his most godly disposition, and by the consent of his nobles spirituall and temporall, by auctoritie of the hole parliament determined, no longer to suffer the bisshoppe of Rome, to exercise any parte of his vsurped iurisdiction here within this realme, but clerely to deliuer vs from the same, and restore vs againe vnto our libertie.

Surely we haue great cause, most ioyfully and thankefully to enbrace and accept the saime, consyderinge that therby no preiudice is done to goddis worde or his ordinaunces. For as we haue shewed and declared before, it was by princes sufferaunce onely, that the bysshoppe of Rome, exercised any suche iurisdiction within this realme, and not by the authoritie giuen vnto hym by Christe. And as for the bysshop of Rome, he can not pretende hym selfe no more to be greued or iniuried therwith, than any of the kynges officers, myght worthily thinke, that the kynges highnes shulde do hym wronge, in case he shulde vpon good cause, remoue hym from his roume and office, and committe it to an other. And as for vs the kynges faythfull subiectes, we shall vndoubtedly receyue and haue thereby syngular

welthe

welthe and commodity, as well spiritually to the edifieng of our soules, as corporally to the increace of our substance and richesse. The which how moch it was impaired & decayed continually, from tyme to time, by the great exactions of the bishoppes of Rome, and suche treasures as wente yerely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and suche other vnlaufull exactions: we doubte not, but all men indued with any witte and zeale to the welthe of this our countrey, do right well perceyue and vnderstande, and accordingly with hart and minde, wil not onely pray for the kinges highnes and his preseruation, by whose occasion this lyghte came firste vnto vs, but also firmely and constantly sticke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our prince and king now enioyeth most rightfully his iust title, with restitution of his royall and imperiall dignitie and princely gouernance.

The sacrament of Confirmation.

WE reade in holy scripture / how the apostels, in the begynning of the churche, althoughe they dyd certainly know and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue and efficacie therof, perfytely regenerated in Christ, perfitely incorporated and made the very members

of his body, and had receiued full remiſſion of their ſinnes, and were indued with graces and giftes of the holy goſte, yet they went vnto the people, after they were babtiſed, and ſo by theyr prayer and impoſition of theyr handes vppon them, the holy goſte was giuen and conferred vnto them. And the ſayde people did ſpeake diuerſe languages, and prophecyed, wherby not onely they, whiche had receyued baptiſme and profeſſed Chriſt, were the better confirmed and eſtabliſhed in Chriſtis religion, & made more constant to confeſſe the ſame: But alſo other whiche were out of the churche, & infideles, mighte the ſoner be reduced, by ſuche gifte and miracle frō theyr errours, and be brought in to the righte beleſe of Chriſte and his goſpell.

Wherupon the holy fathers of the primitiue church, taking occaſion, and founding them ſelues vpon the ſaide actes and dedes of the apoſtles, and conſyderinge alſo, that ſuche as had ones receyued the giftes and benefites of the holy goſte, by the ſacrament of baptiſme, might and oftentimes dyd in dede, by temptation, frailtie, or otherwyſe by theyr owne ſinne and malice, loſe and fall from the ſame againe: dyd vſe and obſerue (as it hath ben hitherto by ſucceſſion of ages continued) that all chryſten people, ſhuld after theyr baptiſme, be preſented to theyr biſhops, to the intent that by theyr prayers, and impoſition of theyr handes vpon them, & conſigning of them with the holy Chriſme, they ſhulde be confirmed, that is to ſay, they ſhulde receyue ſuche gyftes of the holy goſte, as wherby they ſhulde

be ſo

be ſo corroborated, and eſtabliſhed in the gyftes & graces before receyued in baptiſme, that they ſhuld not lightly fall agayne from the ſame: but ſhulde conſtantly reteyne them, and perſeuere therin, and ſhulde alſo be made ſtronger and hardier, as wel to confeſſe boldly and manfully theyr faith, before all the perſecutours of the ſame, and to reſiſt and fight againſt theyr goſtly ennemies, the world, the deuil, and the fleſhe: as alſo to beare the croſſe of Chriſt, that is, to ſuffer and ſuſteine pacyently all the afflictions and aduerſities of this worlde, and fynally that they ſhuld atteyne encreace and abundance of vertues and graces of the holy goſt.

And although men ought not to contemne this ſacrament, but ſhuld preſent theyr childzen vnto the biſhoppe, to receyue at his handes the ſacrament of confirmation, yet it is nat to be thought, that there is any ſuche neceſſitie of confirmation of infantes, but that they being baptiſed and dieng innocentes before they be confirmed, ſhall be aſſured to atteine euerlaſtinge lyfe and ſaluation, by the effecte of the ſacrament of baptiſme receyued.

The ſacrament of extreme Vnction.

As touchinge extreme vnction, we muſt vnderſtand, how accordinge to ſcripture, and the rule and ordre preſcribed by the holy apoſtle ſaint James, the catholike churche of Chriſt, hath obſerued and mynii-

 ſtred,

ſtred this ſacrament, to ſuch as haue required it in their ſickenes and diſeaſe of body, to the entent that by the wo7kinge of god, in miniſtration therof, the ſicke man th7ough p7aier of the p7ieſte the miniſter, and ſuche as aſſiſt him, might be releued of his bodely diſeaſe, and alſo atteyne pardon and remiſſion of his ſinnes. Fo7 ſaint James ſaith: If any be ſick emonge you, let him cal fo7 the p7ieſtes of the church, and let them p7ay ouer him, annointing him with oile, in the name of our lo7de, and the p7ayer of fayth, ſhall ſaue the ſycke man, and if he be in ſinnes, they ſhall be fo7giuen him.

By whiche wo7des, like as the vſe of the ſacrament is confirmed, and p7oued, ſo that the churche may well vſe the ſame, with aſſurance, that god aſſiſteth the miniſtration therof: So we muſte alſo remembe7, that although helth of body, which here is p7ayed fo7, doth not always folowe, yet we ſhuld not doubte, but god o7dereth mannes p7aier therin, alwaies to the beſt, as he doth of his infinite goodnes, all other p7ayers that men make, who in dede knowe not what they ſhuld aſke, ne what is beſt o7 moſte p7ofitable fo7 them. Wherfo7e, albeit we be taught to make all our p7ayers in a moſte certayne fayth, to atteyne our deſires, acco7ding to the gene
Mat. vii. rall p7omiſe made by god th7oughe Chriſte: Aſke and you ſhall receyue, whiche p7omiſe can not fayle, fo7 goddes wo7de can not be fruſtrate, but taketh euer effect: Yet may we not truſt our owne determination, and our iugement ſo p7eciſely in our p7ayers and requeſtes, but committing our ſelues holy

to

to goddes gouernance, we oughte to take, esteme, and iudge, for the best, what so euer god shall ordre and dispose for vs, although it be contrary to our prayer and desyre, whiche must euer haue direction and submission to goddes pleasure, who knoweth our necessities, and can and wyll dispose al thinges swetely and pleasantly, to the atteynyng of euerlasting comforte, whych all good men, chiefely desire and praye for. Sap. xiii.

And where as saint James speaketh of remission of synne, to be obteyned in this sacrament, in as moche as the remission of sinne, is a necessary petition to be made of and for all men, considerynge the frailtie of mannes nature, whiche continually synneth, and therfore continually is taught to saye: Dimitte nobis debita nostra, Lord forgyue vs our trespaces: We ought assuredly to truste, that god worckinge in the ministration of his sacrament, dothe by the prayer of the minister, and of suche as assiste him, forgiue those sinnes of the sicke man, whych by the frailnes of his nature, in sodaine motions and vehement agonies, he doth commyt and fall into. Mat. vi.

And yet we ought not therupon, to conceyue a vaine false hope of the effect of this sacrament, that liuing in filthy and abhominable sinne, and not caringe to be delyuered from it by true penance, we shulde by the ministration of extreme vnction, haue all our sinnes forgiuen: For this sacrament is ministred fruitfully, onely to those, that be members of Chrystis churche, and suche as beinge fallen out of the state of grace by deadely synne, haue ben by

penaunce reſtoꝛed to the ſame, which men by this ſacrament, be ſtrengthned and comfoꝛted in theyꝛ agonye and fight, againſt the deuil, who in the time of ſickenes and veꝛation of the body, is very buſye to aſſaulte them,

And where it is called the extreme vnction, that is to ſaye, the laſt vnction, we muſte not ſo vnderſtande it, as though this ſacrament might neuer be myniſtred but ones, that is to ſay, in extreme perill of death, whan men be without hope of lyfe: foꝛ it ſhuld rather be myniſtred, in the entrie of ſickenes, and ſo oftener, whan ſo euer any greate and perylouſe ſickenes, and maladie ſhall come to any man. But the fathers of the churche dyd call it by the ſaid name of extreme vnction, bycauſe it is the laſte, in the reſpect of the other vnctions, whiche be myniſtred befoꝛe, in the other ſacramentes, of baptiſme, confirmation, & oꝛdꝛe, in whiche ſacramentes chriſten men be alſo annoynted.

And foꝛ as moche, as the ſacrament of the aultare, (beinge duely receyued) is the very ſpirituall foode, and the very ſuſtentation, comfoꝛte, and pꝛeſeruation of all chriſten men, in all dangerous paſſages and aduentures: therfoꝛe it is expedient, that the ſaid ſacrament of the aultare, ſhuld be receyued after this anoilinge done, in the tyme of ſyckenes. Foꝛ ſurely the receiuing of the body of our ſauiour Jeſu Chriſte, is the very conſummation, not onely of this, but alſo of all other ſacramentes,

The

The seuen sacramẽtes thus declared, the vse and effecte of them dothe manifestely appere. For by baptisme we be incorporated in to the body of Chrystes churche, obteyninge in that sacrament, remission of synne, and grace wherwith we be able to leade a newe life

By the sacrament of penance, they that be fallen into deadly sinne, may be restored vnto the state of grace, receiued in baptisme, and so made againe the liuely membres of Christis mysticall body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauiour & redemer Jesu Christ, bothe in fourme of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thyng for due generation of man, to goddis pleasure, whiche althoughe it be honorable and acceptable to god, and therfore the lawfull coniunction of man and woman, is assisted by god in this holy sacrament, yet this estate is not commaunded as necessary, to any particular man, but lefte at libertie to all men, sauinge priestes, and to other whiche of theyr free libertie, by vowe aduisedly made, haue chosen the state of continencie, who accordynge to their free choyse, must frely and willingly continue in the same.

The sacrament of ordre, although it be not commaunded

maunded to any particular man, as necessarye for the atteyning of euerlasting life: yet in the churche, whiche is the misticall body of Christ, it hath a necessitie, to the entent that by ministers duely placed, there maye be due spirituall fathers, for spirituall generation. So that bothe the estates of matrimony and order, be for the hole churche necessary, but yet not so necessaryly commaunded to any particular man.

The other two sacramentes of confirmation and extreme vnction, although they be not of such necessitie, but that without them men may be saued, yet for as moche as in the ministration of them, if they be worthely taken, men receiue more abūdantly gostly strength, ayde, and comforte, They be very holsome and profytable, and to be desyred, and reuerently receyued.

¶ The. x. commaundementes of almighty god.

i Thou shalte haue none other goddes but me.

ii Thou shalte not haue any grauen ymage/ nor any likenesse of any thynge that is in heauen aboue/ or in the earth beneth/ or in the water vnder the earthe/ to the intent to do any

any godly honour and worshyppe vnto them.

iii Thou shalte not take the name of thy lorde god in vayne.

iiii Remembre that thou keepe holy the sabbotte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not commytte adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnesse agaynst thy neighbour.

x Thou shalt not vniustly desire thy neighbours house/ nor thy neighbours wyfe/ nor his seruant, nor his mayde, nor his ore/ nor his asse/ nor any thynge that is thy neyghbours.

The expoſition of the fyrſte commaundement of god.

Thou ſhalt haue none other goddis but me.

THis firſte cõmandement, lyke as it is the fyrſte in order, ſo it is the moſt chief & principall among all the other preceptes. For in this fyrſt cõmaundemente god requyreth of vs thoſe thynges, in the whyche conſyſteth his chiefe and principall worſhyp and honour, that is to ſaye, perfyte faythe, ſure hope, and vnfayned loue and dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, or treaſure in our cheſtes, nor alſo to haue him in our mouth outwardly, or to worſhyp hym with knelynge, or ſuch other geſtures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue faſte and ſurely vnto hym, with harte and mynde, to put all our truſt & confidence in hym, to ſet all our thoughtes and care aboue all thinges to pleaſe hym, and to depend holely of hym, taking hym to be infinitely good and mercyfull vnto vs, beinge his creatures, and continuyng in his flocke.

Secondly god commandeth vs thus to do to hym onely, and to no creature, nor to no falſe and fayned god. For as a kynde and louynge man, can not

not be content, that his wyfe ſhulde take any other huſband: So can not our moſt kynd & moſt louing god and creatour be pleaſed, if we ſhoulde forſake hym, and take any other goddis. And ſurely he is more preſent with vs, and more ready to ſhewe vs all kyndnes and goodnes, than any creature is or can be. And alredy of his gyft, we haue all that we haue, meate, drynke, clothe, reaſon, wytte, vnderſtandynge, diſcretion, and all good thynges, that we haue, perteynynge bothe to the ſowle and the bodye. And therfore he wylle not ſuffer vnpunyſſhed ſoo moche ingratytude and vnkyndeneſſe at our handes, that we ſhoulde forſake hym, and fyxe our faythe and godly truſte in any other thyng beſydes hym.

Thyrdly by this precept god commandeth vs, not onely to truſte thus in hym: but alſo to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our ſelues, ſo that we may not loue our ſelues, ne any other thyng but for hym, accordyng as Moiſes ſaith in the boke of Deutero nomie: Thy lorde god is one god, and thou ſhalt loue hym with all thy hartt, and with all thy ſoule, & with all thy mynde, and with all thy ſtrengthe and power. Deut. vi. And this loue muſte bryng with it a feare, that euen for very pure loue, we ought to be moche aſhamed and afrayde, to breake the leaſte of his commandementes: Lyke as the chylde, the more he loueth his father, the more he is lothe and afrayde to dyſpleaſe hym in any maner of caſe.

Fourthly all they offende agaynſte this com-

 man-

maundement, whiche ſet their hartes and myndes vpon any worldly thing aboue god. For what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, more than we do vpon god, or for it we wil offende god, truely we make that for the tyme our god. For as ſaynt Paule ſayth: The couetous man maketh his goodes his god, And the gluttonous man maketh his bealy his god. For the oone ſetteth his mynde vpon his goodes, the other vpon his bealy, more than they do vpon god, and for them they wyl not ſtycke to offende god.

Also all they whiche haue more confidence in the creatures of god, than in god, do make the creatures of god their god. And howe greuouſely god is offended therwith, we fynde in the boke of Paralipomenon, where it is wrytten, that whan Aza kynge of Juda, being ſoore conſtrayned by Baaſa kyng of Iſraell, ſent for helpe to Benadad kynge of Syria, and gaue hym great treaſure, for to allure hym to his ayde. Our lorde ſent the prophete Hanani to Aza the kyng of Juda, who ſayde vnto hym on this maner: Bycauſe thou haſte truſted in the kynge of Syria, and not in thy lord god, therfore the hoſte of the kyng of Syria is eſcaped from thy handes. Were not they of Ethiopia and Libia, of farre greatter power, bothe in charyottes and horſemen, and in numbre and multitude, whyche were innumerable, and yet our lorde (as longe as thou dyddeſt put thy truſte in hym) dyd yelde them into thy handes? The eyes of god do beholde all the worlde, and gyueth ſtrength to them that truſte

ii. Par. xvi.

in hym

in hym with all their harte. In whiche wordes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lorde, bycauſe he dyd more truſt in Benadad the hethen prince thã in our lorde

It is noted alſo in the ſame chapiter, that where as Aza had very great peyne in his feete, he ſought not to our lorde for remedy of his dileaſe, but truſted more in the art and remedy of phiſyke. Wherby we may learne, that it is one great parte of perfite beleke in our lorde god, to put our truſte and confidence mooſte principally and aboue all other in hym, wherfore they that do otherwiſe, do trãſgreſſe this cõmandemẽt, and make to them other goddis.

Alſo all they tranſgreſſe this commaundement, whiche eyther preſume ſo moche vpon the mercy of god, that they feare not his iuſtyce, and by reaſon therof do ſtyll contynue in theyr ſynne, or elles ſo moche feare his iuſtyce, that they haue no truſte in his mercy.

Alſo they be of the ſame ſort, whiche by lottes, diuination, chatterynge of byrdes, and lokynge of mens handes, or other vnlaufull or ſuperſtitiouſe craftes, take vpon them certainly to tell, determine, and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make them ſelues goddis in this behalfe, as the prophet Eſaie ſayth? Tell vs afore what ſhall come, and we ſhall ſay that ye be goddis. Eſai. xli.

Alſo all they, whyche by charmes & witchecraftes, do vſe any preſcribed letters, ſignes, or carectes

wordes, blessynges, roddes, christall stones, sceptures, sweardes, measures, or for any superstitious entent, charmes, or wytchecraftes, hange sayncte Johñs gospelle, or any other thynge aboute theyr neckes, or any other partes of their bodies, or vse to drynke holy water, or any other suche vayne obseruation, trusting therby to continue in long lyfe, to dryue away syckenes, to preserue them from syknes, fyer, water, or any other peryll otherwise than phisike or surgery doth allowe, doo also offende agaynst this commaundement.

But moste greuousely of all, and aboue all other, they do offende agaynst this commandement, whiche professe Christe, and contrary to their profession, made at their baptisme: do make secrete pactes and couenantes with the deuyll, or do vse any maner of coniurations, to rayse vp deuyls for treasure, or any other thynge hydde or loste, or for any maner of cause, what so euer it be: for all suche cōmytte so hygh offence and treason to god, that there can be no greatter. For they yelde the honour due vnto god, to the deuyll, goddis ennemye. And not onely all suche as vse charmes, wytchecraftes, and coniurations, transgresse this chiefe and hygh commandement, but also all those that seke and resorte vnto them, for any counsaile or remedy, accordynge to the sayinge of god, whan he sayd: Let no man aske counsayle of them that vse false dyuinations, or suche as take hede to dreames, or chatteryng of byrdes. Let there be no witche or enchanter amonges you, or any that asketh counsayl of them,

Deu.xviii

that

that haue ſpirites, nor of ſothelayers, nor that ſeke the trouthe of them that be dead, for god abhorreth all theſe thinges.

The expoſition of the ſecond commaundement of god.

¶ Thou ſhalt not haue any grauen Image, nor any lykenes of any thing, that is in heauen aboue, or in earthe benethe, or in the water vnder the earth, to the intent to do any godly honour and worſhip vnto them.

BY THESE wordes we be not forbydden, to make or to haue ſimlitudes, or ymages, but onely we be forbidden, to make or to haue them, to the intent to do godly honour vnto them, as it appereth in the. xxvi. chapiter of Leuiticus. Leui. xxvi

And therfore although ymages of Chriſte, and his ſayntes, be the workes of mens handes onely: Yet they be not ſo prohibited, but that they may be had and ſette vp, bothe in churches & in other places, to the intent, that we (in beholding and loking vppon them, as in certaine bokes and ſignes) may call to remembraunce the manifolde exaumples of vertues, whiche were in the ſayntes, whome they do repreſent: And ſo may they rather be prouoked, kendled,

kendled, and styred, to yelde thankes to our lorde, and to prayse hym and his sayde saintes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuyng.

As for an example, the image of our Sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open boke, to the intente that besydes the examples of vertues, whiche we may learne at Christe, we may be also many wayes prouoked, to remembre his paynefull and cruell passion, and also to consyder our selues, whan we beholde the same image, and to condemne and abhorre our synne, which was the cause of his so cruell deathe. And farthermore, consyderynge, what hygh charitie was in hym, that wolde dye for vs his enemies, and what great dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our dystresses and troubles, to rounne for comforte vnto hym. All these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we being fyrst well instruct and taught, what is represented and ment therby, do diligently beholde and loke vpon it. And as our sauyour Christe is represented by this ymage of the roode, euen so the holye saintes, which folowed hym, be represented vnto vs by their images, and therfore the said images may well be set vp in churches, to be as bokes for vnlerned people, to put them in remembrance of those sayntes, of whom they may learne exaumples of

fayth

fayth, humilitie, charitie, pacience, temperaunce, and of all other theyr vertues and gyftes of god, whiche were in theym, for whyche causes, images may be sette in the churche, and ought not to be despised, but to be vsed reuerently, althoughe we be forbydden to do any godly honor vnto them. These lessons shulde be taught, by euery curate to theyr parrishe. And where as we vse to sence the sayd ymages, and to knele before them, and to crepe to the crosse, with such other thinges: Yet we must know and vnderstande, that suche thynges be not nor ought to be done to the image it self, but to god and in his honour, although it be done afore the image, whether it be of Christe, of the crosse, or of our lady, or of any other saynt.

Against this commaundement dyd offende generally, before the commyng of Christe, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great numbre. For besydes theyr common goddis, euery countrey, euery citie or towne, euery house and familye, had theyr propre goddis: wherof is moche mencion made in authours, bothe christen and heathen. And these Gētiles, though they had knowlege of a very god, yet (as saynt Paule saith) they had idell and vaine fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And agaynst this commandement offended the Iewes, many and sundry tymes, and almoste con-

tinually. For not withstandynge, that they profes-sed the knowlege and worshypping of the very true god, yet they fel to the adoration of ymages, idols, and false goddis, as the holy scripture maketh men-cion in many places.

Also all they do greatly erre, whiche put differ-rence betwene image and ymage, trustyng more in one than in an other, as thoughe one coulde helpe or do more than an other, whan bothe do represente but one thinge, and sauing by way of representatti-on, neither of them is able to work or do any thing.

And they also do erre, that be more ready with their substance to decke images gorgiously, than with the same to helpe poore christen people, the quycke and lyuyng images of god, whyche is the necessary worke of charitie commaunded by god. And they also offende, that so dote in this behalfe, that they make bowes, and go on pylgremages, e-uen to the thages, and there do calle vpon the same ymages for ayde and helpe, phantasyng, that either the image woll worke the same, or elles some other thinge in the image, or god for the ymage sake, as thoughe god supernaturally wrought by ymages carued, ingrauen, or payuted, broughte ones into churches, as he doth naturally worke by other his creatures. In whiche thynges, yf any person here-tofore hath, or yet dothe offende, all good and lear-ned men haue great cause to lamente suche errour and rudenes, and to put theyr studies and diligen-ces for the reformation of the same.

The

¶ The expolition of the thirde cõmandement of god.

Thou ſhalte not take the name of thy lorde god in vayne.

IN this commandement god requireth of vs to vſe his name with all honour and reuerence. Wherupon you ſhall vnderſtande, that the right vſe of the name of god, and the true honour of the ſame, ſtandeth chiefely in theſe thynges folowynge, that is to ſay, in the conſtant confeſſion of his name, and mayntaynyng of his doctrine, in the ryghte inuocation of hym, in the gyuyng of due thankes vnto hym, as well in aduerſitie as in proſperitie. For Chriſt ſaith, He that openly confeſſeth me before men, I ſhal confeſſe him before my father in heauen: And he that is aſhamed of me, to confeſſe my name before men, I wyll be aſſhamed of hym before my father in heauen. In whiche wordes Chriſte teacheth vs not onely to profeſſe the name of god, but alſo boldly and conſtantly to defend the ſame, and not to ſwarue from it, for any maner of perſecution or iniurie. Matth. x.

We muſt alſo in our tribulation and neceſſitie, and in all temptations and aſſaultes of the deuyll, inuocate and cal vpon the name of god, for god accompteth his name to be halowed, magnified, and worſhypped, whan we call vpon hym in our nede: Call vppon me, ſaythe he, in the tyme of trouble, and Pſal. xlix.

Pro. xviii. I wyll delyuer the, and thou ſhalt honour me. And agayne the wyſe man ſaythe, The name of god is the moſt ſtronge towre, the rightuous man runneth to it, and he ſhall be holpen.

Furthermore we may not ſeke our own name laude and fame, but vtterly auoyde and eſchue the deſyre of all worldly honours, glorye, and prayſe, and muſt gyue all laude, prayſe, and thankes vnto god for his benefites, whiche be ſoo many in numbre, and ſo great, that we ought neuer to ceſſe from ſuch laudes & thankes, lyke as the prophet Dauid admoniſheth vs, ſaying: Offer vnto god the ſacrifice of laude and prayſe. And ſaynt Paule commandeth vs, whan ſo euer we eate drinke, or do any maner of buſines, to giue honor, praiſe, & thankes vnto god.

Pſal. xlix.

i. Cor. x.

And fynally they that be appoynted, to be mynyſters of goddis worde, muſte alſo preache the worde of god truely and purely, and ſet forthe the name of god vnto other, and reproue all falſe and erronious doctrine hereſies and ydolatries. And al though the byſhops and prieſtes onely, be ſpecially called and deputed, to be publike miniſters of goddis worde, teachers, preachers, and interpretours of the ſame: Yet euery chriſten man is bounde particularly by good example of liuing, and accordyng to the godly knowledge, that he hath learned, to teache and order his family, and ſuche as be vnder his gouernance within his howſe, whan tyme and place requyreth. So that as moche as in him lieth, he ſuffre not ſynne to be vſed in his rule and family, but vertue to be vſed and exercyſed.

Second-

Secondly by this precept we be commaunded, to vse the name of god to all goodnesse and truthe. And contrary wyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lyeng, deceyuynge, or any vntruthe. And therfore agaynste this commaundement, they do offende that sweare in vayne. They sweare in vayn, that sweare without lawfull or iuste cause: For that they take the name of god in vayne, although the thynge which they sweare be true. And lykewise do all they, whyche for euery lyght and vayne thynge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes, or of custom do vse to sweare, or that do swere a false oth, and be forsworne wyttyngly. And suche an othe is not onely periury, but also a kynde of blasphemy, and is hygh dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingely bynge god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayne, whiche sweare any thyng that is true or false, they beinge in doubte, whether it be trewe or false, and do not afore well examyne and discusse, whether it be true or false: or that sweare that thing to be false, whiche thoughe in dede it be false, yet they thinke it to be true, or sweare that thyng to be true, whiche thoughe in dede it be true, yet they thynke it to be false.

They also do sweare in vayne, whiche sweare

do that thing, which they intend not to do, or sweare to forbeare that, which they intend not to forbeare, or sweare to do any thyng, whiche to do is vnlaufull, or sweare to leaue any thynge vndone, whiche to omytte or leaue vndone, is neither right nor reasonable. And all suche as sweare to do thinges vnlaufull, not onely offende in suche swearing, but also they moche more offende, if they perfourme the thynge whiche they do sweare.

They also breake this commandement, whyche make any othe contrary to theyr lauful othe or promyse made before, so longe as their promyse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, or to the due obedience to the pryncis, and their lawes.

They also breake this commandement, whiche by rewardes or faire promises, or by power or feare, do induce or constrayne any man to be periured.

They also breake this commaundement, whiche eyther by preachynge or teachyng, or by pretence of holy lyuyng, do abuse this holy name to theyr own vaineglory, or to any other vngodly purpose. And generally all euyll chrysten men, whiche profesſe the name of Chriſte, and lyue not accordynge to theyr profession, do also take the name of god in vayne, in wordes confessynge Chriſte, and denyinge hym in deedes.

They also breake this Commaundement, whyche in trouble do murmure or grudge, and doo not call vpon the name of god, nor doo thanke hym in

all

all thynges bothe swete and sowre, good and euyl, welfare and euyll fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrdly for as moche as the gyftes of helth of body, health of soule, forgiuenes of sinnes, the gyft of grace or lyfe euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god, who so euer maketh inuocation to sayntes for these gyftes, prayeng to them for any of the sayd giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature, contrary to this commaundement. For god sayth to his prophete: I wyll not yelde my glorye to any other. Esai.xlii. Therfore they that so pray to saintes for these gyftes, as though they coulde gyue them, or be gyuers of theym, transgresse this commaundement: yeldynge to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs, and for vs, to our lorde in our suites, whiche we make vnto hym, and for suche thynges as we can obteyne of none but of hym, soo that we esteme not, or worshyppe not theym, as gyuers of those gyftes, but as intercessours for the same, is laufull, and allowed by the catholike churche, and yf we honour theym any other wayes, than as the frendes of god dwellynge with hym, and establysshed nowe in his glory euerlastynge, and as examples whiche were requisite for vs to folowe in holy lyfe & conuersation, or yf we yeld vnto sayntes, the ado-

adoration and honour, whiche is due vnto god alone, we doo (no doubte) breake this commaundemente.

Fynally it is to be consydered, that bycause no temple, ne churche, nor aultare ought to be made, but onely to god (For to whome we make temple, churche, or aultare, to hym, as sayncte Augustine saythe, we do sacrifice: And sacrifyce we maye doo to none, but to God) Therefore where we vse in our englysshe tongue to calle the temples, churches or aultars, by the name of any sayncte, as the church or aultare of our ladye, the churche or aultare of sayncte Michaell, of sainct Peter, of sayncte Paule, and so of other sayntes, the trewe meanyng therof is, and ought to be taken, that the sayde aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the saynctes but a memoryall, to put vs in remembraunce of theym, that we maye folowe theyr exaumple and lyuynge, and also to make a knowledge of diuersytie bitwene one churche or aultare and an other. And therfore yf we meane otherwyse, than here is declared, whan we call theym churches or aultares of sayntes, we yelde the honour of god from him to the sainctes, and breake this commaundement.

The

The exposition of the fourth commandement of god.

Remembre that thou kepe holy the sabbote daye.

AS touchinge this commãdemẽt it is to be noted, that this worde Sabbote, is an hebrue word, and signifieth in englishe Rest: So that the sabbote day, is as moch to saye, as the day of rest and quietnes. And there is specially a notable difference betwene this commandement, & the other nyne commandementes. For as saint Austyne saith: all the other nyne, be merely morall commandementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde testament, but also belonge now to all christen people in the newe testament. But this precept of the Sabbote, as concernyng rest from bodily labour the seuenth day, is ceremoniall, and perteyned onely vnto the Jewes in the olde testament, before the comminge of Christ, and perteyneth not vnto vs christen people in the newe testament. Neuer the lesse as concerninge the spirituall rest, whiche is figured and signified by this corporall rest, that is to say, rest from the carnall workes of the flesche, and all maner of synne, this precepte is morall, and remayneth styll, and bindeth them that belonge vnto Christe: and not for euery seuenth day onely, but for all dayes, hou-

res, and tymes. For at all tymes we be bounde to rest, from fulfillinge of our owne carnall wyll and pleasure, and from all sinnes and euyl desires, from pryde, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to cõmit our selues holely vnto god, that he maye worke in vs all thinges that be to his wil and pleasure. And this is the true sabbote or rest of vs that be chrystened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guided by god and his holy spirite. And this is the thyng that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in heauen. Reigne thou in vs. Make that we may do thy will, and from our corrupt will we may rest and ceasse. And for this purpose, god hath ordeined fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyll the euyll and sinful desyres of the flesshe, and attein this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore besydes this spirituall reste, whiche chiefely and principally is required of vs, we be bounde by this precepte, at certayne times, to ceasse from bodily labour, and to giue our mindes entierly & holly vnto god, to heare the diuine seruice approued, vsed, and obserued in the churche, & also ỹ word of god, to aknowlege our owne sinfulnes vnto god, and his greate mercy and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publike and common prayer for all thinges

thynges nedefull, to visite the sick, to instruct euery man his children and kynsfolke in vertue and goodnesse, and suche other like workes. Whiche thinges although all christen people be bounde vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now prescribed and appointed therunto, as it was to the Jewes, but in stede of the sabbote day, succedeth the sondaye in the memory of Christis resurrection. And also many other holy & festiuall days, which the church hath ordeyned, from tyme to time, which be called holy dayes, not bycause that one day is more acceptable to god than an other, or of it selfe more holy than an other, but bycause the churche hath ordeyned, that vppon those daies, we shuld giue our selues holily without any impediment, vnto such holy workes, as be before expressed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby moche letted from suche holy and spirituall workes.

And to the entent the ignorant people maye be the more clerely instructed, what holy and spiritual workes they ought to do vpon the holy daye, here followeth a breue declaration therof. Firste let them make an accompt with them selues, how they haue bestowed the weke past, remembring what euyll myndes and purposes they haue had, what wordes they haue spoken, what thynges they haue done, or lefte vndone, to the dishonour and displeasure of god, & to the hurt of their neighbour, and what example or occasion of euyll they haue giuen vnto other. And whan they haue thus recollected and considered all

these thinges in theyr mindes, than let them humbly knowlege their fautes vnto god, and aske forgiuenes for ỹ same, with vnfained purpose in their hartes to conuert and retourne from theyr naughty liues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgiue al malice and displeasure, which they beare to any creature. Than let them fal vnto prayer accordinge to the commaundement of Christe, where he
Marc. xi. sayth: whan you beginne to praye, forgiue what so euer displeasure you haue against any man. And whan they be wery of prayer, than let them vse reading of the worde of god, or some other good or heauenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie theyr mindes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in time and place conuenient, they reade sobrely and quietly vnto other, suche as they haue charge of, suche good bokes as be allowed, whiche maye be vnto them in stede of a sermon: for all thinges that edifie mans soule in our lord god, be good and holsome sermons.

And truely if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue therby moche vyce, confounde theyr ancient enuemie the deuyll, moche edifie both them selues and other, and finally atteyne moche grace,

and

and highe rewarde of almighty god.

Also men must haue speciall regarde, that they be not ouer scrupulouse, or rather superstitiouse, in absteyninge from bodely labour vpon the holy daye. For not withstandynge all that is afore spoken, it is not ment, but we may vppon the holy daye, giue our selues to labour, for the spedy perfourmaunce of the necessary affaires of the prince, and the common welthe, at the commandement of them, that haue rule and authoritie therin. And also in all other tymes of necessitie, as for saueynge of our corne and cattel, whan it is lyke to be in dangier, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauiour teacheth vs in the gospell, and we nede not to haue any scruple or grude in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sent for the sustenance and relefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearynge diuine seruice, as is aforesaide.

Against this commaundement generally do offende all they, whiche wyll not cease from theyr owne carnall willes and pleasures.

Also they, whiche hauinge no laufull impediment, do not gyue them selfe vpon the holy daye to heare masse, to heare the word of god, to remembre

the benefytes of god, to giue thankes for the same, to pray, to exercise such holy workes, as be appointed for suche dayes, but (as comonly is vsed) passe the tyme, either in idelnes, in glotony, in ryot, or other vaine, or idle pastime, do breake this commandement. For surely suche kepyng of holy day is not accordinge to the intent and meaning of this commandement, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche more offende him, and prouoke his indignation & wrath towardes vs. For as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe theyr tyme in spinning of woll, than vpon the sabbot day, to lose theyr time in leapyng or daunsing, and other ydell wantonnes.

All they do also offende against this commaundement, whiche do heare the word of god, and giue not good hede therunto, that they may vnderstand it, or if they do vnderstand it, yet they endeuour not theyr selues to remembre it, or if they remembre it, yet they study not to folowe it.

And all they breake this cõmandement, whiche in masse time, do occupie theyr myndes with other matters, and lyke vnkind people, remembre not the passion and death of Christ, nor giue thankes vnto him: whiche thinges in the masse tyme they ought specially to do. For the masse, wherin after the consecration is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a

perpetuall

perpetuall memory of his death and passion.

And lyke wise do all those, which in suche tyme as the cõmon prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance therbnto, but also by reading, walkinge, talking, and other euyll demeanour, let other that wolde well vse them selues.

And lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set forthe goddis honour, and appertayne to good order to be vsed in the churche. And therfore concernyng suche ceremonies of the churche, as haue ben institute by our forfathers, and be allowed by the prynces or kynges of the domynions, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soo fonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thinges, eyther to excite or stirre vp mens deuotion, and to cause them to haue the more reuerence toward the sacramentes: as the hallowing of the fonte, of the chalice, of the corporace, of the aultare, and other lyke exorcismes and benedictions, done by the mynisters of Christis churche: or elles to put vs in contynuall remembrance of those spirituall thynges, whiche be signifyed by them. As sprinklinge of holy water, dothe put vs in remembrance of our baptisme, and of the bloud of Christe sprinkled for our redẽption vpõ the crosse. Giuinge of holy breade doth put vs in remembraunce of the sacrament of the aultare, which we ought to receiue

in

in right charitie: And also that all christen men be one body mysticall of Christe, as the bread is made of many graynes, and yet but one loke. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Gyuinge ashes on ashwedensday, dothe put vs in remembrance, that euery christen manne shulde consider, that he is but ashes and earth, and therunto he shall retourne. Bearyng of palmes on palme sonday, dothe put vs in remembrance of the receyuing of Christe in to Hierusalem a littell before his deathe, and that we must haue the same desyre to receyue him in our hartes. Creppynge to the crosse on good friday, & there offeringe vnto Christ before the same, and kyssinge of it, declareth our humble submission and thankes gyuinge to Christ for our redemption, whiche he hath wrought for vs vpon the crosse. And so fynally the setting vp of the sepulchre of Christe, whose body after his death was buried: And all other like laudable customes, rites, and ceremonies do put vs in remembrance of some spiritual thing. And therfore they be not to be contemned, and cast away, but obediently to be vsed and continued, as thynges good and laudable for the pourposes abouesaide.

The expolition of the .v. commandement of god.

Honour thy father and thy mother.

IN this commandement/ by these wordes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also princes and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, ordred, & guided.

And by ths worde Honour, in this commandement, is not onely ment a reuerence and lowlynes in wordes and outwarde gesture, whiche chyldren and inferiours ought to exhibte vnto theyr parentes and superiours, but also a prompt and a redy obedience to theyr laufull commaundementes, a regarde to theyr wordes, a forbearyng and suffering of them, an inward loue and veneration towardes them, a reuerence, feare, and lothenes to displease or offende them, and a good wyll or gladnes to assiste them, ayde them, succour them. and helpe them with theyr counsaile, with their goodes and substance, and by all other meanes to theyr power, as hereafter is declared. This is the very honour and duetie, whiche not onely the children do owe vnto theyr parentes, but also all subiectes & inferiours, to theyr heades and rulers.

And that chyldren owe this duetye to theyr fa-

thers, it appereth in many places of scripture, in the
Pro.i. prouerbes it is writtē: Obey my sonne the chastise-
ment of thy father, & be not negligent in thy mothers
Deu. xxvi commandementes. In the boke of Deutronomie it
is also writtē: Accursed be he that doth not honour
his father and his mother. And in the boke of Leui-
Leuit.xix. ticus it is sayde: Let euery man stande in awe of his
father & mother. And if any man haue a stubburne
Leui. xxi. and a disobedient sonne, whiche will not heare the
voyce of his father and mother, and for correction
will not amende and folowe them: Then shall his
father and mother take him, and bringe hym to the
iudge of the citie and saye: This our sonne is stub-
burne & disobedient, and dispiseth our admonitiōs,
and is a riotour and a dronkerde. Then shal al the
people stone him to death, and thou shalt put away
the euill from the, that all Israell may here therof,
and be afraide. And in the boke of Exody, it is also
Exod xxi. writtē: He that striketh his father or mother, be shal
be put to deathe: And likewise he that curseth his fa-
ther or mother shall be put to death. And in the boke
Prouer. xxviii. of prouerbes, the wise man also saith: He that stea-
leath any thing from his father or mother, is to be ta-
ken as a murtherer. And although these great puni-
mentes of disobediēt children by death, be not now
in the new lawe in force & strength, but lefte to the
ordre of princes & gouernours and their lawes: yet
it euidently appereth, how sore god is agreued & dis
pleased, with such disobediēce of children towardes
their parentes, for as moche as in the olde lawe he
did appointe therunto so greuouse punishementes.

And

And as almyghty god doth threaten these punishementes vnto those children, whiche do breake this commaundement, so he doth promyse great rewardes to them that kepe it. For he that honoureth his father, saith the wyseman, his synnes shall be forgyuen him. And he that honoureth his mother, is as one that gathereth treasures. who so euer honoureth his father, shal haue ioy in his owne children, and whan he maketh his prayer vnto god, he is herde. He that honoureth his father shall haue a long and a prosperous lyfe. Eccle. iii.

And as the chyldren by this commaundement be bounde to honour and obey theyr parentes, accordyng as is afore expressed, so it is implied in the same precepte, that the parentes shulde nourysshe and godly bryng vp theyr chyldren, that is to saye, that they muste not onely fynde them meate and drinke in youth, and also set them forwarde in learnyng, labour, and some other good exercyse, that they maye eschue idlenes, and haue some crafte or occupation, or some other lauful meane to get their lyuyng: but also they muste learne them to beleue and trust in god, to loue him, to feare him, to loue theyr neighbours, to hate no man, to hurte no man, to wisshe well to euery man, & so moch as they may, do good to euery man, not to curse, not to sweare, not to be riotous, but to be sobre and temperate in al thinges, not to be worldly, but to set their mindes vpon the loue of god & heauenly thinges, more than vpon tẽporall thinges of the world. And generally to do all that is good, & to eschue all that is euill:

and this the parentes ought to do, not by cruell entreating of theyr children, wherby they mighte discourage them and prouoke them to hate their parentes, but by charitable rebuking, threatning, and charitable chastisyng and correcting of them, whan they do euyll, and cherishinge, mainteyninge, and commending them, whan they do well. This office and duetie of the parentes towardes theyr chyldren is witnessed in many places of scripture. First saint

Ephe. vi. Paule writeth thus: Fathers prouoke not your children vnto angre, but bryngе them vp in the correction

Deut. vi. and doctrine of god. And in Deutronomy, almighty god saythe: Teache my lawes and commandementes to thy children. And the wise man saith: The rod

Pro. xxix. of correction giueth wysedome. The chylde that is left to his owne will, shall be confusion to his mother. And

Pro. xiii. in an other place he sayth: He that spareth the rod, hateth his sonne, and he that loueth hym, will se him

Pro. xxiii corrected. And in an other place he saythe: Se thou withdrawe not from thy childe discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalte

Eccl. xxii. therby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vnchastised is the confusion of his father. And for this cause

I. Reg. ii. we fynde in the boke of ỹ kinges, how that our lord conceyued great indignatiõ against Hely the chiefe prieste, bycause he dyd not duely correcte his two

I. Reg. iii. sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuenging of theyr fathers negligence and remissenes in

correcting

cozrecting of his childzen, almighty god toke from Hely, and all his issue and householde foz euer, the office of the high pziesthode, & how his two sonnes Ophni and Phinees were slaine bothe vppon a day, and Hely theyz father brake his necke. This example of Hely is necessary foz fathers to impzinte in theyz hartes, that they may se theyz childzen wel taught and cozrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this wozld haue confusion: but also in the wozlde to come, haue damnation foz the mysozdze of theyz chyldzen thzoughe theyz defaute, and they muste not thinke, that it is inough to speake somewhat to them, whan they do amisse, foz so dyd Hely to his sonnes, and yet our lozd was not pleased, bicause he dyd not moche mozе sharply cozrect them, and se them reformed: but whan wozdes wyll not serue, the fathers and mothers must put to sharper cozrection, and by such discipline saue their soules, ozels they shall aunswere to god foz them. and truly they greatly deserue the indignatiō of god, that whan they haue receyued of hym chyldzen, do not bzinge them vp to his seruice, but without regarde what cōmeth of them, suffer them to runne into the seruice of the deuyll. Wherfozе all fathers ought diligently to consider and remembze, how moche and how greuously they offende god, and of how many euils they be the cause, whiche either bzing vp their childzen in wantonnes and idelnes, and do not put them forth betyme to some facultie, exercise oz labour, wherby they may after gette their lyuyng, oz

occupie theyr lyfe to the profite and commoditie of the common weale, or elles do suffer theyr children, in youth to be corrupted for lacke of good teaching, and good bringing vp in the true knowlege of god, and of his wyll and commandementes, or committe in word or dede such thinges, in the presence of their children, wherof the ponge tendre hartes of the said children (whych like a smal twygge be inclinable euery way, and by frailenes of youth be inclyned to euill) do take so euyl example and corruption of vices, and worldely affections, that harde it wyll be for them after to eschue the same.

This cõmandement also conteineth the honour and obedience, which subiectes owe vnto their princes. And also the office of prynces towardes theyr subiectes. For scripture taketh prynces, to be as it were fathers, & nurses, to theyr subiectes, And by scripture it appereth, that it apperteyneth vnto the office of prynces, to se that the righte religion & true doctrine of Chryst be mainteined and taught, & that their subiectes be well ruled & gouerned, by good & iust lawes, & to prouide and care, that the people & common weale maye encreace, and to defende them from oppression, and inuasion, as well within the realme as without, their subiectes aiding them therevnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, or by their mynisters beningly, al theyr complayntes, and to shew toward them (although they offende) fatherly pitie. And finally so to correct them that be euil, that they had yet rather saue them than lose them, if it were

Esai. xlix.

not

not for respect of iustice & maintenance of peace and good order in ỹ cõmon weale. And therfore al theyr subiectes must again on their partes, and be boũde by this cõmandement, not onely to honour & obey their said princes, according as subiectes be bound to do, & to owe their truth & fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as childrẽ do loue their fathers, yea they must more tender the suretie of their princes person, and his estate, than their owne or any others. Euen like as the health of the head is more to be tendred, thã the health of any other membre.

And by this commandement also, subiectes be bounde not to withdrawe their said fealtie, trouth, loue and obedience, towardes their prince, for any cause what so euer it be, ne for any cause they maye conspire againste his person, ne do any thing towardes the hinderance or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, all the lawes, proclamations, preceptes and cõmandementes made by their princes and gouernours, except they be againste the commaundementes of god. And likewyse they be bounde to obey all suche as be in authoritie vnder theyr prince, as farre as he wyl haue them obeyed. They must also gyue vnto theyr prince, ayde, helpe and assistaunce whan so euer he shall require the same, eyther for suertie, preseruation, or maintenãce of his person and estate, or of the realme, or of the defence of any of the same agaynst all persons. And whã so euer subiectes be called by their prince vnto

priuy

pryuy counsayle, or vnto the parliament, where is the generall counsayle of this realme, than they be bounde to giue vnto theyr prince, as theyr learnynge, wysedome, or experience can serue them, the moste faythefull counsayle they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this hole realme.

And further if any subiecte shall knowe of any thynge, whiche is or may be to the noyaunce or damage of his princes person or estate, he is bounde by this commandement to disclose the same with al spede, to the prynce him selfe, or to some of his coũsayle. For it is the very lawe of nature, that euery membre shall imploy him selfe to preserue & defende the heade. And surely wysedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and peril to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours, suche honour and obedience as is aforesayde, it appereth euidently in sundry places of scrypture, but specyally in the epistles of saint Paul, and saint Peter. For saynt Paul sayth in this maner: Euery man must be obedient vnto the hyghe powers, for the powers be of god. And therfore who so euer resysteth the powers, resysteth the ordynaunce of god. And they that resyst the ordynaunce of god, shall get to them selues damnation: for rulers are not fearefull to them that be good, but to them that do euill. Wilt not thou feare

Rom. xiii.

the

the power: Do well, and thou ſhalt haue prayſe of the ſame: for he is the miniſter of god for thy welth. But if thou do euill, then feare, for he beareth not the ſworde without cauſe, For he is the miniſter of god to puniſhe the euyll doer, therfore you muſt obey, not onely for the feare of puniſhement, but alſo bicauſe of conſcience. And for this cauſe ye paye tributes, for they be goddes miniſters ſeruinge for the ſame purpoſe. Gyue therfore to all men that is due, tribute to whom tribute is due, cuſtome to whō cuſtome is due, feare to whom feare is due, and honour to whom honour is due. And ſaint Peter ſaith i. Petr. ii. Obeye vnto all ſortes of gouernours for goddes ſake, whether it be vnto the king, as vnto the chiefe heade, or vnto rulers, as vnto them that be ſent of him, to puniſhe euill doers, & to cheriſhe them that do well. And ſhortly after it foloweth. Feare god, honour the king

And there be many exaumples in ſcripture, of the great vengeaunce of god, that hath fallen vpon rulers, and ſuche as haue ben dyſobedient vnto their princes. But one principall exaumple to be noted, is of the rebellion, whiche Chore, Dathan, and Abiron made againſt their gouernours, Moyſes, and Aaron. For puniſhement of which rebels, god not onely cauſed the earth to open, and to ſwalowe them downe, and a great numbre of other people with them, with theyr houſes, and all theyr ſubſtance, but cauſed alſo the fyer to deſcende from heauen, and to burne vp. CCl. capitaines, whiche conſpired with them in the ſaide rebellion. Num. xvi

Moreouer all chriſten men be bounde by this

commaundement to exhibite due honour and reuerence vnto the ſpirituall fathers & parentes, which haue cure and charge of their ſoules, as vnto thoſe, who be appointed by god, to miniſter his ſacramentes vnto the people, & to feede them with his woꝛd, and by the ſame to conducte and to leade them the ſtraight way to the father in heauen euerlaſtinge.

And our ſauiour Chriſte in the goſpell maketh mention as well of the obedience, as of the coꝛpoꝛal ſuſtenaunce, which all chriſten people do owe vnto
Math.x. theyꝛ ſpirituall fathers. Of the obedience he ſayth:
Luc.vii. That who ſo euer receyueth you, receyueth me. And in an other place he ſaith: He that beareth you heareth me, and he that diſpiſeth you, diſpiſeth me. And
Heb.xiii. ſaint Paule ſaith, Obey your pꝛelates, and gyue place vnto them, foꝛ they haue moche charge, and moche care foꝛ your ſoules, as they, whiche muſte giue an accompte therfoꝛe, that they may do it with ioye and not with grieke, that is to ſaye, that they may gladly, and with moche comfoꝛte do theyꝛ cure and charge, whan they do perceiue, that the people be obedient to theyꝛ teachynge. Lyke as contrarye wyſe, although they be bounde to do it, yet the people gyue them little comfoꝛte to doo it, whan they finde them diſobedient and repugnant.

And foꝛ the ſuſtenance of theyꝛ lyuinge, whiche is compꝛiſed in this woꝛd Honour, (as befoꝛe is declared) Chriſte ſaith in the goſpell: The woꝛkeman
Luc x. is woꝛthy his wages. And ſaint Paule ſaithe: who
Corin.ix. goeth on warfare vppon his owne ſtipende? And who planteth the vine, and eateth no paꝛte of the fruite?

And

And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen so hath the lorde ordeyned, that they which preache the gospell, shulde lyue of the gospell. And therfore in an other place it is written: Priestes that rule well, be worthy of double honour, specially they that labour in the ministration of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is aforesayde, but also sufficiencie of all thinges necessary and requisyte, as wel for their sustenance and finding, as for the quiete and commodiouse exercisynge and executinge of their sayde office. i. Timo. v.

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster, that is, to loue his maister, to be reuerent and lowly to him in all his wordes and gesture, to suffre and forbeare him, to be redy with a good will without murmuration or grudging, to obey al his laufull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythfull and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte, And that as well in his maysters absence, and out of his sight, as whan he is present, and loketh vpon him, accordinge to the wordes of saynte Paule, where he sayth: Seruantes be you obediēt vnto your masters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in theyr sighte, as pleasers of men, but Ephe. vi.

as the seruantes of Christe, doinge the will of god from the harte, and with good wyll, thinkinge that ye serue god, and not men. And be you sure, that of all your good seruice, you shall receyue rewarde of god. And again to Titus he writeth thus: Exhorte the seruantes to be obedient vnto theyr maisters, to please them well in all thinges, not to be patterers and praters against them, nor pickers nor priuy cõueyours of theyr maisters goodes, But to shew al truth and faithfulnes. Sainte Peter also biddeth seruantes to obey their maisters with all feare, not onely if they be good and gentile, but also thoughe they be frowarde.

Tit.ii.

i.Pet.ii.

And of the other syde, the office and duetie of maisters to their seruantes is, to prouide sufficiently for them, of all thinges necessarye, to se them instructe in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rigorouse vnto them, but with discretion to correcte them, whan they do amisse, and to commende and cherische them, whan they do well, according to the saying of saint Paule: You that be maysters, do vnto your seruauntes, that is right and reason, knowinge that your selues haue also a maister in heauen. And in an other place he sayth: Be not rigorous vnto your seruantes, for you haue a master in heauen, that regardeth all persons indifferently. And the wise man saith: Meate, correction & worke is due vnto seruantes. Set thy seruant vnto labour, that he be not idle, for ydelnes bringeth moch euyll: set him to worke, for that belongeth to him, if he be not obedient, correcte him

Col.iiii.

Ephe.vi.

Ec.xxxiii

And

And in this cõmandement is alſo implied, that childzen and ponge folkes, ſhuld gyue due honour and reuerence to olde men, and to all ſuche as be theyz maiſters and tutours, to bzinge them vp in lernynge and vertue, whiche be in this behalfe as fathers vnto them, & ſo as fathers muſte be honoured and obeyed.

The expoſition of the.vi. commandement of god.

Thou ſhalt do no murther

IN this commaundement is fozbidden, not onely bodily killing, and all maner of violent layinge of handes vpon any man, as ſtriking, cutting, woundinge, and all maner of bodily hurtinge, by acte oz dede: but alſo al malice, angre, hate, enuy, diſdaine, and al other euyll affections of the hart, & alſo al ſclander, backbitinge, ſcolding, banning, railyng, ſcozninge, oz mockinge, and all other euyll behauyour of our tounge againſt our neyghbours, whiche all be fozbidden by this commaundement, foz they be rootes and occaſions of murther, and other bodily hurte.

The contrary of all theſe thinges be commanded by this commaundement, that is to ſay, that we ſhulde with our hartes loue our neyghbours, and with our tounges ſpeake well of them and to them,

and in our actes and dedes do good vnto them, shewing towardes them in harte, worde, and dede, pacience, mekenes, mercy, and gentilnes, yea though they be our aduersaries and ennemyes. And that this is the true sence and meanynge of this cõmandement, it appereth, by the exposion of our sauiour Christe in the gospell, where he declareth, that we shulde neither hurte any man in dede, nor speake of hym or vnto hym maliciously or contemptuously with our tounges, nor beare malice or angre in our hartes: But that we shuld loue them that hate vs, say wel by them, that say euyll by vs, and do good vnto them, that do euyll vnto vs. And accordinge to the same saying of Christ, saint John sayth also: That he that bateth his brother, is a manqueller.

Math. v.

I. Ioan. iii.

It is not forbidden by this commaundemente, but that al rulers and gouernours, as princes, iudges, fathers, maisters, and suche other, may for the correction of them, whiche be vnder theyr gouernance, vse suche maner of punisshement, eyther by rebukefull or sharpe wordes, or by bodyly chastysyng, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bound so to do (onles they se reasonable cause to the cõtrary) and offende god if they do it not, as is before declared in the. v. commandement.

All rulers also must beware and take hede, that in theyr corrections and punishmentes, they do not procede vpon any priuate malice of theyr hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persõ, but that they haue their

eye

eye and consideration only vpon the reformation & amendment of the person, whom they do correct. or elles vpon the good order and quietnes of the common weale, so that still there may remaine in theyr hartes charitie, and loue towardes the person, they punishe. And like as the father loueth his chylde, euen whan he beateth hym: Euen so a good iudge, whan he giueth sentence of death vppon any gylty person, although he shew outwardly sharpenes, & rigour, yet inwardely he ought to loue the person, and to be sory and heauy for his offences, and for the death whiche he hym selfe by the law, dothe and muste nedes condemne him vnto. And although inferiour rulers and gouernours, maye correcte and punisshe suche as be vnder their gouernaunce, yet they maye not punisshe by deathe, nor mutilate, maime, or imprison them, or vse any corporall violence towardes them, otherwyse then is permytted by the highe gouernour, that is to say, by the prince and his lawes, from whom al such authoritie doth come. For no man may kille, or vse such bodily coertion, but onely princes, and they which haue authoritie from princes, ne the saide princis, nor any for them, may do the same, but by and according to the iuste order of their lawes and ordinaunces.

Moreouer no subiectes may draw their swordes against theyr prince for any cause what so euer it be, nor against any other (sauing for laufull defence) without theyr princes licence. And it is theyr duetie to draw their swordes for the defence of their prynce and realme, whan soo euer the prynce shall commande

commaunde them so to do. And although princes, which be the chiefe and supreme heades of their realmes, do otherwise than they ought to do: Yet god hath assigned no iuges ouer them in this worlde, but wyl haue the iugement of them reserued to him selfe, and wil punishe them whan he seeth his time. And for amendment of suche princes that do otherwise than they shulde do, the subiectes may not rebell, but must praye to god, whiche hath the hartes of princes in his hãdes, that he so tourne their hartes vnto him, that they maye vse the sworde, which he hath giuen them, vnto his pleasure.

Against this cõmandement offende all they, whiche do kyll, mayme, or hurte any man without iuste ordre of the lawe, and giueth counsayle, ayde, fauour, prouocation or consent therto.

And also all they, whiche may (if they wyll) by their authoritie or laufull meanes, delyuer a man from wrongfull death, mutulation, hurt, or iniury, and wyll not do it, but wyll winke therat, and dissemble it, be transgressours of this commandemẽt.

And all iudges which seing no sufficient matter or cause of death, or vpon light triall, without sufficient examination and discussion, giue sentence of death, or whan the matter or cause of death is sufficient, and the triall good, yet delite in the death of the person, be transgressours of this cõmandement.

And likewise be all those, whiche in causes of lyfe & death, being impanelled vpon inquestes, do lightly condẽne or endite any person, without suf-

ficiente

ficient euidence, examination, and discussion of the informations gyuen vnto them. And moreouer all those, whiche either in suche causes do gyue false euidence or information, eyther wittingly, contrary to their owne conscience, or doubtyng of the truthe of those informations, or without sufficient examination, do promote, enforce, or mainteyn suche euidences, informations, or inditemētes, do also breke this commaundement.

SO DO all they, whiche wyllyngly do kyll themselfe for any maner of cause, for so to doo, there can be no pretence of lawfulle cause, ne of iuste order. And therfore he that so dothe, kylleth at ones both body and sowle.

Finally all they, whiche beare hatred and malyce agaynste their neyghbours, and eyther malyciously speake wordes of contempte, dysspyte, checkynge, cursynge, and suche other, or elles publysshe theyr neyghbours offences to their sclander, rather than to theyr amendemente: And generally all they that lyue in yre, malyce, enuy, and murmuringe at other mens welth, or reioysing at other mens trouble or hurt, or suche other like, they offende all agaynste this precepte. Deut. vi.

¶ The exposition of the seuenth cõmandement of god.

Thou shalte not cõmitte adultery.

ALthough this word Adultery doth signifie proprely the vnlauful commixtion of a maryed man with any other woman, than with his owne wyfe, or els of a maryed woman with any other man, than her owne husbande: yet in this commaundement, it is taken not onely for that, but also for all maner vnlaufull copulation betwene man and woman maried and vnmaried, and all maner of vnlaufull vse of those parties, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

And in laufull matrimonye a man may breake this commaundement, and lyue vnchaste with his owne wyfe, yf he do vnmeasurably or inordinatly serue his or her fleshly appetite or lust. And of such the deuyll hath power, as the angell Raphael saide vnto Thoby: They that marrye in suche wyse, that they exclude god out of their hartes, and gyue theym selues vnto their owne carnal lustes, as it were an hors or a mule, whiche haue no reason: apon suche persons the deuyll hath power.

Thob.vi.

Also all christen people ought hyghly to regard the obseruation of this cõmandement, conslderyng howe moch god is displeased, and what vengeance

he

he hath alwayes taken, and euer wyll take for the transgression of the same. For confirmation wherof, you shall vnderstande, that god in the tyme of Moyses lawe, cõmanded, that who so euer cõmitted adultery shulde be stoned to deathe.

And that al myghty god, after the chylderne of Israel had commytted adultery with the women of Moab and Madian, cõmanded fyrst, that the heades and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde cõmaunded also, euery man to slea his neighbour, that had so offended. In so moche that there was slayn of that people the numbre of .xxiiii. M. and many mo shulde haue bene slayne, had not Phinees the sonne of Eleazar the high prieste, turned the indignation of god frome the chyldren of Israell. For this Phinees, whan he sawe Zamry, chief of the tribe of Simeon, in the presence of Moises, and al the people, go vnto Cosby, a noble mãs daughter of the Madianites, to committe fornication with her, he rose from among al the multitude, and takyng a sworde in his hande, wente into the house where they were, & thrust them both through the bealyes. Whose feruent mynd and zeale, god did so moche allowe, that he dydde therfore bothe ceasse frome the farther punyshement of the Israelytes, and also graunted to Phinees, and his successours for euer, the dignitie of the high priesthode.

Also the tribe and stocke of Beniamyn was soo punyshed for the mayntenance of certayne persons Iud. x.

of the citie of Gaba, whyche had contrarye to this commandement, shamefully abused a certayn mans wyfe, that of. xxv. M. & vii. C. men of armes, there remayned on lyue but. vi. C.

Moreouer almyghty god for the transgression of this commaundement, caused brymstone & fyre to rayne downe from heauen, vpon al the countrey of Sodome and Gomor, and so destroyed the hole region, bothe men women and beastes, and all that grewe vpon the earthe, reseruynge onely Loth and his two doughters. Gen. xix.

These terrible examples and many other lyke, almyghty god dyd shew in tymes past, to the intent we shulde haue them in our continuall remẽbrance, and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his longe pacience and forbearynge, is no allowance or forgyuenes of our offences, yf we continue styll in them, but a sore accumulation and heapinge togyther of goddis wrathe and indignation agaynst the day of iudgement. At whiche time in stede of this temporall payne, we shall receyue euerlasting payne, being (as saynt Paule saith) excluded from the euerlasting kyngdome of heauen. And as Christe sayth in the gospel, and saynt John in the apocalipse: we shall be caste into the bournyng lake of hell, where is fyre, brymstone, wepynge, waylyng, and gnasshyng of tethe without ende. Rom. ii. Mat. xxv. Luc. xiii.

Furthermore in this commandement not only

ly the vices before rehersed, be forbydden and pro-
hibited, but also the vertues contrary to them be re-
quyred and commanded: That is to saye, fidelitie,
and true kepyng of wedlocke, in them that be mar-
ried, continence in them that be vnmaried: And ge-
nerally in all persons, shamefastnes and chastenes
not only of dedes, but of wordes and maners, coũ-
tenance and thought. And moreouer fastinge, tem-
perance, watchynge, labour, and all laufull thyn-
ges that conduce and helpe to chastitie.

And therfore against this cõmandement offende
all they, whiche take any syngle woman, or other
mãs wyfe, or that in theyr hartes do couet or desyre
vnlaufully to haue them. For as Christ sayth: who
so euer beholdeth a woman, couetyng her vnlaufully,
hath alredy committed adultery with her in his hart. Mat. xxv.

They also offende this commaundement, that
take in mariage, or out of maryage, any of theyr
owne kynrede or affinitie, within the degrees for-
bydden by the lawe of god. Leui. xviii. & .xx.

They also offende this commandement, which
abuse them selues, or any other persons against na-
ture, or abuse theyr wyues in the tyme of theyr men
struall purgation.

They also that do nourysche, styre vp, and pro-
uoke them selues, or any other, to carnal lustes and
plesures of the body, by vnclenly and wanton wor-
des, tales, songes, syghtes, touchynges, gay and
wanton apparell, and lasciuious deckynge of them
selues, or any suche wanton behauiour and intice-

ment. And also all those, whyche procure any suche acte, or that ministre house, lycence, or place therunto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commandement. Likewise al they that auoide not the causes hereof, so moche as they conuenyently may, as surfettynge, slouth, idelnes, immoderate slepe, and company of suche both men and women, as be vnchaste and euyll disposed, be gyltie of the transgression of this commaundement.

The exposition of the eight commaundement of god.

Thou shalte not steale.

VNder the name of theefte or stealynge, in this commaundement, is vnderstande all maner of vnlaufull takyng away, occupying or kepyng of an other mans goodes, whether it be by force, extortion, oppression, bybery, vsury, simonie, vnlaufull cheuisance, or shyftes, or els by fals bying and selling, either by false weightes, or by false measures, or by sellynge of a thyng counterfayt for a true, as gylte copper, for true golde, or glasse for precious stones, and generally all maner of fraude and decepte.

And like as the vices before rehersed, be forbidden by this precepte: Euen so sundry vertues contrary

trary to the ſayd vices be cõmanded by the ſame, as to deale truely and plainly with our neighbours in all thynges, to gette our owne goodes trewely, to ſpende them lyberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thyrſtye, to clothe the naked, to harborowe the harbourleſſe, to comforte the ſycke, to viſite the priſoners: And fynally to helpe our neighbours, with our learnyng good counſayle and exhortation, and by all other good meane that we can.

Againſt this commandement offende all they, which by craft or violence, vpon ſea or lande, ſpoile, robbe, or take away any other mans ſeruãt or child, lande, or inheritance, horſe, ſhepe, or cattell, fyſſhe, foule, conies, or deere, money, iewels, apparaile, or any other thyng, which is not their owne.

Likewiſe offende all they againſt this cõmandement, whiche haue goodes gyuen to an vſe, and put them not to the ſame vſe, but kepe them to their owne aduãtage, as maiſters of hoſpitals, and fals executours, which conuert the goodes gyuen to the ſuſtentation of the poore folkes, & to other good and charitable vſes, vnto their own profit. And alſo all they, which receiue rent or ſtipend, for any office ſpirituall or temporall, & yet do not their office belonging thervnto, be trãſgreſſours of this cõmãdemẽt.

And ſo all they which take wages or fee, pretẽdyng to deſerue it, and yet do not in deede, as laborers, and hyred ſeruantes, which loyter and do not applye theyr buſyneſſe, And lykewyſe aduocates,

pro-

pꝛoctours, attourneys, counſaylours in any of the lawes, whyche ſometyme foꝛ lyttell payne take moche ſtipende, oꝛ by theyꝛ defaut & negligence, marre good cauſes, oꝛ do any thynge to the hynderance of ſpedy iuſtyce, foꝛ theyꝛ aduauntages, do tranſgreſſe this commandement.

Alſo all ydell vacabundes and ſturdy beggers, whyche beinge able to get theyꝛ lyuyng by labour, take ſuche almes, wherewith the pooꝛe and impotent folkes ſhulde be releued and ſuſteyned, do offende agaynſt this commaundement.

Moꝛeouer al they tranſgreſſe this commandement, which bye any ſtoolne goodes, knowing that they be ſtoolne, oꝛ that bye thynges of theym that haue none authoꝛitie to ſell them, oꝛ alienate them, if they knowe the ſame. And lykewiſe do they, whiche withholde goodes ſtoolne, oꝛ that fynde thynges loſt, and knowyng the owner therof, wyll not reſtoꝛe them, oꝛ wyl not do theyꝛ diligence to knowe the owner.

They alſo whiche defraude theyꝛ hyꝛed ſeruantes of theyꝛ due wages, and they that boꝛowe any thynge, oꝛ reteyne any thyng delyuered vnto them vpon truſt, and wyll not reſtoꝛe the ſame agayne. And they that vſe falſe weightes oꝛ meſures, oꝛ deceytefull wares, oꝛ ſell theyꝛ owne wares at an vnreaſonable pꝛice, farre aboue the iuſte value.

And they that ingroſſe and bye vp any kynde of wares holely into their owne handes, to the intent that they may make a ſcarcenes therof in other mẽs

handes

handes, and ſell it agayne as they lyſte.

And generally all couetous men, whiche by any meanes vnlaufully gette, or vnmercyfully kepe theyr goodes from theym that haue nede, be tranſgreſſours and breakers of this commandement.

The expoſition of the nynthe commaundement of god.

Thou ſhalte not beare falſe wytneſſe agaynſt thy neighbour.

BY this commaundement is forbidden all maner of lying, ſclanderyng, bakbyting, falſe reporting, falſe accuſyng, euyll counſaylyng, and all ſuch myſdyſyng of our tonge to the hurt of our neighbours, whether it be in their body or goodes, or in their good name and fame. The apoſtle ſaynt James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horſe euery way, as pleaſeth him that ſytteth on the horſe backe: and he compareth it alſo to the healme of a ſhyp, wherby all the hole ſhyp is ruled, at the pleaſure of him that gouerneth the healme. And thirdely, he compareth it vnto a ſparke of fier, which if it be ſuffred, wyll burne vp an hole towne or citie. And ſurely all theſe comparyſons be verye apte and mete. For the toung of a man no doubt, is the chyef ſtay of all the hole body, Iacob.iii.

eyther to do moche good, or to do moche hurt. The voyce of the tounge perceth the hartes of hearers, and causeth them to conceyue of other men, good or euyll opinion. It kyndleth or quencheth cõtention. It disposeth men to warre or peace, and moueth the hearers sundry ways, to goodnes or vyce. And like as the great ragious flames, that goo from house to house, come but of one sparkyll, which in the begynnyng mought haue ben easily quenched, but by negligence and sufferance encreaseth and waxeth so great, that no man can resist it: And lyke as fire is a great cõmoditie many wayes, if it be well and wysely vsed, & contrary an vtter destruction, if it be suffered, and not taken hede vnto: Euen so of mans toung, although it be a very small membre of the body, yet there commeth exceedyng great benefites, both to hym selfe and others, if it be wel and wysely gouerned. And contrarywyse if no hede be taken therunto, but be suffred to runne at large, than it is not one euyll alone, but a roote and occasion, or rather a heappyng togither of all euyls.

And bycause that of the toung commeth so moche good, or so moche euyll: Therfore by this commaundement is not onely forbydden all euyll vse of the toung, to the hurt of our neighbours, but also in the same is commanded all the good vse of the toung, to the benefite of our neighbours, as to be true and plaine in our wordes, to be faithfull in couenantes, bargaines, and promyses, to testifie the truth in all courtes, iugementes, and other places, to report well of them that be absent, to gyue good coun-

counsayle and exhoꝛtation to all goodnes, to dyſ=
ſuade from all euyl. And whan we knowe any man
to do amyſſe, not to publiſhe his faute to other men
to his ſclander, but rather to admoniſhe him pꝛiuꝛ=
ly betwene hym and vs, and to ſeke his reformatiõ,
to ſpeake well by our ennemies, to pacifie and ſet at
one theym that be ennemies, to excuſe them, and to
anſwere foꝛ them, that be vniuſtely ſclandered: and
generally in all other thynges to vſe our tounges
in truthe, to the welthe of our neighbours.

Againſt this commandement, offende all they,
which by lying and vttering of falſe ſpech, deceyue
and hurt any man. And ſuche lyers, be the deuyls
chyldꝛen. Foꝛ as ſaint John ſaith in his goſpel: The Ioan. viii.
deuyll is a lyer, and father of lyers. And therfoꝛe bid= Ephe. iiii.
deth ſaint Paule: That we ſhuld put away lying,
and ſpeke trouth euery man to his neighbour.

They alſo offende againſt this cõmaundement,
which be detractours, backbiters, and ſclanderers,
whom the wyſe man doth liken vnto ſerpentes, that
pꝛiuily byte oꝛ ſting men behinde, whan they be not Eccle. x.
ware therof. And ſurely ſuch men (what ſo euer they
pꝛetende) go not about to heale and amende theym
that do amyſſe, but rather do ſatisfye their owne
malyce, and ſclanderous tounges. Foꝛ lyke as the
ſurgeon that wyll heale a wounde, dothe couer it,
and bynde it, that it take no open ayꝛe: So yf we
intende the amendment of our neighbours faut, we
muſt not open it abꝛode to his hurt, but we muſt be
ſoꝛy, and pꝛay to god foꝛ him, & ſo taking hym to vs,
we muſt pꝛiuily counſaile and exhoꝛt him. And this

souyng correction, wyll make him beware and take hede, that he offend no more. But if we tell his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsayle, as though we had tolde it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thinge which we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kept it secrete to our selues, yf we wolde not, an other man shulde vtter the same. And therfore the wyse man sayth: If thou hast herde any thing against thy neighbour, let it dye within the, and be sure it wyll not brust the. And in an nother place: As euyll is he that backbyteth priuily, as the serpent whiche styngeth vnwares.

Eccl.xix.

And they also offende againste this commandement, which gladly gyue eares, and be redy to here suche backbytours. For as saynt Bernarde saythe: Lyke as the backebyter caryeth the deuyll in his mouthe: so the herer caryeth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man saythe: That lyke as the wynde dryueth away the rayne, euen so dothe a sadde and a displeasant countenaunce dryue away the toung of the backbitours, and maketh them abasshed.

Pro.xxv.

They also breake this commaundement, whyche with flatteryng and double tounges, go about to please suche as be glad to here complayntes. Juges also, whyche gyue sentence, contrarye to that whyche

which they knowe to be true, and they that in iugement do hyde and suppresse the truth, and they that make false plees, to the delay and hynderaunce of Justice, or any otherwyse do stop iustyce: And enquestes, whiche vppon lyght groundes, or vppon groundes not well examined or discussed, gyue verdite, be transgressours and breakers of this cõmãdement. And aboue other, they do trãsgresse this cõmaundement, which in preachyng or other wayes, do teache or maynteyne any false or erronyous doctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginations, affirming them to be the word of god. And such be worse than false wytnesses of worldly matters, for they beare false wytnes agaynst god and his truthe.

The exposition of the tenthe commandement of god.

Thou shalt not vniustly desire thy neighbours house, nor thy neighbours wyfe, nor his seruaunt, nor his maide, nor his oxe, nor his asse, nor any thyng that is thy neighbours.

Where as in the other cõmandementes before rehersed, be forbidden all wordes and dedes, which be agaynste goddis pleasure, and the loue of our neyghbours: In this last precept is forbidden the inward consent of the harte, to all vnlefull motions, desy-

res, delites, inclinations, and affections vnto euyl, whiche thinges be so roted and planted in al vs the chyldren of Adam, euen from the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde moste gladly eschue al euyl: yet there remayneth in vs a disposition and redynesse vnto such thynges as be contrary to the wyll and cõmandement of god: In so moche, that if the grace of god dyd not help vs to stay and resiste our naughty thoughtes & delite vnto synne, the same our concupiscence and noughtynes, shuld be so moche, that we shulde runne headlynge into synne and mischiefe, our nature is so corrupte, and we be so farre from the perfect obedience vnto goddis wyll, which obedience Adam had in the state of innocencye. And of this corruption of our nature and redynes vnto euyll, complayneth saint Paule in his epistle vnto the Romains, where he declareth at length, that the nature of man is so full of concupiscence and euyll affections, that no man dothe or can of hym selfe satisfie or fulfyl the law of god: And that the lawe condemneth al men as transgressours, and that therfore euery man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Iesu Christ.

Rom. vii.

Furthermore lyke as in the fyfte cõmaundement, vnder the name of father and mother is vnderstande all superiours: And in the. vi. cõmandement vnder the name of kyllyng is vnderstand all wrothe and reuenging: And in the. vii. commande-

ment

ment, vnder the name of adultery, is vnderstande all vnchaste lyuyng: And in the eyght commandement, vnder the name of theft is vnderstande al disceytfull dealynge with our neyghbours: And in the.ix.commandement vnder the name of false witnesse, is vnderstande all mysrepoꝛte, and vntrewe vse of our toung: So in this last commandement, vnder the name of desyꝛyng of an other mans wyfe and goodes, is vnderstande all maner of euyll and vnlaufull desyꝛe of any thing.

And lyke as in this pꝛecept be foꝛbydden euyll desyꝛes, euen so in the same be commaunded good desyꝛes, good affections, good inclinations to godly thinges, and the perfect obedience of our hartis vnto goddis wyll, whyche although we shall not fully and absolutely atteyne vnto, whiles we be in this lyfe: Yet this commandement dothe bynde vs to enfoꝛce and endeuour our selues thervnto, by contynuall fyghtynge and resistynge agaynst the said coꝛruption, concupiscence, and euyll desyꝛes, foꝛ as moche as by theym man is contynually tempted to euyll dedes and vicious lyuinge, accoꝛdyng whervnto sayncte James wryꝛteth: Lette no man saye, whan he is tempted to euyll, that he is tempted of god. Foꝛ as god can not be tempted to euyll, so he tempteth no man to euyll, but euery man is tempted, draꝛwen, and allured by his own concupiscence: than concupiscence whan she hath concepued, bryꝛngeth furth synne. Iacob.i.

All they be transgressours of this commandement, whiche by delyberation and full consent, cast

theyr

theyr myndes and luſtes, to accomplyſſhe the concupiſcence and deſyre, whyche they haue to obteyne and gette vnlaufully an other mannes wife, child, ſeruant, houſe, lande, cattall, or any thinge or goodes that be his.

And they alſo be tranſgreſſours of this commandement, whiche by enuy, be ſory of their neighbours wealthe and proſperitie, or be gladde of their ſorowe hinderance and aduerſitie. And alſo all they whiche do not ſet theyr myndes and ſtudies, to preſerue, maynteyne, and defende vnto theyr neyghbours (as moche as it is in theym) theyr wyues, chyldren, ſeruauntes, houſes, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not onely forbiddeth vs to deſire vnlaufully from our neighbour any thing that is his: But by the ſame we be alſo commanded, gladly to wyſſhe and wyll vnto him that he may quietly poſſeſſe & enioy all that god hath ſent him, be it neuer ſo great abundance. And this mynd we oughte to beare vnto euery man by this commandement, not onely if they be our frendes and louers, but alſo yf they be our ennemyes and aduerſaries.

Here

There foloweth the exposition of the prayer of our lorde called the Pater noster, diuided into seuen petitions.

i OUr father whiche arte in heauen/ halowed be thy name.
ii Thy kyngdome come.
iii Thy wil be done in earth/ as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgiue vs our trespasses/ as we forgiue them that trespasse against vs.
vi And lette vs not be led into temptation.
vii But deliuer vs from euyll. Amen.

FOr the better and more ample declaration of this prayer, ye shall vnderstand, fyrste that our sauiour Jesus Christ, was the author and maker therof, and that therfore lyke as he is of infinite wysedome, and of infinite loue & charitie towardes vs: euen so al christen men ought to thinke and beleue, that this same prayer is the most excellent and most sufficient, and most perfecte of all others. For neyther there is any thing in this prayer superfluous, neyther there wanteth any petition, suite, or request

for ſuche thinges as be neceſſarye for our iourney and paſſage in this worlde, or for our furtherance to thatteininge of the lyfe and glory euerlaſting.

Secondely/ that euery good chriſten man may be aſſured to atteyn the requeſtes made in this prai er, if he ſhall enforce him ſelfe, and applye his hole harte and wyll to the wyll and grace of hym, vnto whom this prayer is made, and alſo if he ſhal vtter and offer the ſaid petitions inwardly with his hart, and with ſuche faithe, confidence, and truſt in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that whiche is made with the harte.

Pſ. Cxviii. Exo. xiiii. And therfore the prophete Dauid crieth to our lord with all his hart. And Moyſes is noted to crye out aloude, whan he ſpake no word with his mouth, but he ſpake aloude with his hart. And our lord by his

Eſa. xxix. prophete noteth, that ſome pray with theyr lyppes, and in their hartes mynde nothinge leſſe than that whiche they pray for. And therfore who ſo euer intendeth by ſaieng his Pater noſter, to atteyne his deſyre, he muſt haue with faith a good and erneſt deuotion, and his harte as nigh as he can, voyde of vayne thoughtes, and applyed to god, ſo that the entente and deſire of his hart may be toined alwais with the prayer of his mouthe.

And for this purpoſe it is mete & moch requiſite, that the vnlearned people ſhulde vſe to make theyr prayers in their mother tongue, which they beſt vnderſtand, wherby they may be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thinge that they pray for.

The

The first petition.

Our father whiche arte in heauen/ halowed be thy name.

OF these wordes Our father, placed in the beginning of this petition, al true christen mē ought to conceiue a great comfort and ioy, in that they be taught & commanded in this prayer, to take almighty god for their father, and so to call him, as for example: If our soueraine lord the king wold say to any of vs, take me for your father, and so cal me, what ioy in hart, what comfort, what confidēce wold we conceiue of so fauourable, & gracious wordes? Than moch more incōparably haue we cause to reioise, that the king & prince of al princes, shewith vnto vs this grace & goodnes, to make vs his children. And surely as the naturall sonne may assuredly trust, that his father will do for him, al thinges that may be for his setting forth and aduancement: euen so we may vndoubtedly assure our selues, that hauing almighty god to our father, vsinge our selfe as obedient children, we shall lacke nothinge whiche may be profytable for vs, toward the euerlasting inheritaunce prepared for vs.

And here is to be noted a lesson, that as this word Father, declareth the great beneuolence, mercy, and loue of god towardes vs, as well in the creation, as also in the redemption of man, so it admonisheth vs againe of our duetie towardes him, and

howe we be bounde to ſhewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humilitie. And therfore who ſo euer preſumeth to come to god with this prayer, and to call him father, and yet hath not full intente and purpoſe to vſe hym ſelfe in all thynges lyke a kynde and an obedyent ſonne, he cometh to him, as
Luc, xxii Judas came to Chriſte with a kiſſe, pretendinge to be his frende and his ſeruant in callinge him mayſter, and yet he was in dede a traytour to him, and a deadly ennemy. And for this conſideration, euery chriſten man that intendeth to make this prayer, ought inwardly and throughly to inſerche and examine him ſelfe, and if he finde in him ſelfe any notable crime, for the whiche he ought to be aſhamed to cal god his father: Let hym accuſe him ſelfe therof to god, and recogniſe his vnworthynes, ſaieng,
Luc, xv. as the prodigall ſonne ſayde: Father I haue offended the, I am not worthy to be called thy ſonne. And with due repentaunce, and firme purpoſe & intente to amende his naughty lyfe, let him lifte vppe his harte to god, and callinge for his grace of reconciliation humbly ſay: Our father. &c.

Moreouer by theſe wordes, Our father, is ſignified that we ought to beleue, that almighty god is the common father of al true chriſten people, and fatherly regardeth all, throughe and by the meane of our ſauiour Jeſu Chriſte, vnto whom all faithefull and obedient chriſten men be bretherne by grace and adoption, and called to inherite with hym the

kinge

kingdome of heauen. And they be also brethern eche one to other, hauing al one father, which is god almighty. And therfore we oughte not onely to be of one spirite towardes our said father, and to employ and endeuour our selues to the vttermost, to please him, and to kepe his lawes and commandementes, but we ought also eche to consent with other, in perfite loue & charitie, & eche to helpe & further other, towardes the saide inheritaunce of heauen. And finally in al our prayers to god, eche to cõprise other, and to pray for other, lyke as in this prayer we be taught to say. Our father, giue vs our breade: forgiue vs our sinnes: suffer vs not to fal into temptation: and delyuer vs from euyll.

By these wordes, whiche arte in heauen, we be taught, that we ought to haue an inwarde desyre, and a great care & study, to come to the place where our heauenly father is, and moche couet his sighte and presence. For lyke as a louinge childe is euer desirous to be where his father is, euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen from the world, the flesshe, and the deuyll, and be sette in heauen and heauenly thynges, as saint Paule teacheth. And we shulde continually waple and lament, bycause we be not with our heauenly father, saienge with the prophete: wofull am I, that my dwellinge apon the earthe is so moche prolonged. Philip. iii. Ps. Cxix.

In these wordes Halowed be thy name, it is to be noted, that by the name of god, is vnderstande

god hym ſelfe, the power of god, the myght, the maieſtie, the glory, the wiſedome, the prouydence, the mercy and goodnes of god, and al ſuch other good thinges, as in ſcripture be attributed vnto god. And this name is halowed, whan it is prayſed, glorified, ſette forth, honoured and magnified of vs, both in worde and deede.

And where in this petition we praye, that his name myghte be halowed, it is not to be taken or thought, that this name of god, whiche in it ſelfe is euermore moſte holy, moſt glorioufe, moſt meruaylous and full of maieſtie, can be eyther aduanced or diminiſhed by vs, or any thyng that we can do, but we deſire here, that this moſt holy name may (according as it is in it ſelfe moſte holy) be ſo taken, vſed, honoured, and halowed of vs, & of al others, as wel heathen as chriſtened, like as on the contrary part, this name is ſaid to be polluted and defyled, whan we do either in word or deede, contumelioufly, and contemptuoufly or otherwiſe diſhonour the ſame.

We deſyre therfore in this petition, that al falſe faythe, by the whiche men eyther miſtruſte god, or put theyr confidence in any other thinge more than in hym, maye be diſtroyed. And that al witchecraftes and falſe charmes and coniuratiõs, by the whiche Sathan and other creatures be inchanted, may ceaſſe and giue place to goddis holy name, and ſo lykewiſe, that all hereſies and falſe doctrines maye vaniſhe awaye, ſo that goddis holy worde maye be truely interpreted, and purely taught and ſet forth vnto all the worlde, and that all infidelles may re-

ceyue

ceyue the ſame, and be conuerted to the right catho=lyke fayth, wherby all diſceyte, hypocriſie, and cou=terfaiting of truthe, of rightuouſnes, or of holynes myght clerely be extinct.

Furthermore we beſeche and prayе god here, that his name may be halowed, ſo that no mā ſhuld ſweare in vaine by it, or otherwyſe abuſe ꝑ ſame, to lie or to diſceiue his neighbour. And generally, that none ſhulde fall into pride or ambition, in to deſire of worldly glory and fame, into enuy, malice, coue=touſnes, adultery, glotteny, ſlouth, backebytynge, ſclandering of his neighbours, ne into any other e=uyll or wycked thoughtes and dedes, wherby the name of god may be diſhonoured and blaſphemed.

In this prayer alſo we require god to graunte vs, that in all perilles and daungers we runne vn=to him, as vnto our onely refuge, and cal vpon his holy name, and that in our good wordes and work=kes, we may pleaſe and magnifie him, & be by him preſerued from the moſt damnable ſinne of vnkind=nes towardes him. And alſo that we, which do al=redy profeſſe the right faith, maye ſtil continue ther in, and may do and expreſſe the ſame as well in our outwarde conuerſation, as in confeſſinge it with our mouth, ſo that by our good lyfe, and our good workes, all other may be moued to good, and that by our euyll workes and ſinnes, no man may take occaſion to ſclaunder the name, or dimynuſhe the laude and prayſe of god, but that all our workes & doinges might retourne to the honour and prayſe of goddes name.

The

Thy kingdome come.

THis seconde petition is verye necessary, for no doubt our auncient ennemie the deuyll, goeth about continually by all crafty meanes, to deceyue vs, and bringe vs vnder his power and dominion. And surely so longe as pride and disobedience raigneth in vs, so long as yre, enuy, wroth, or couetousnes raigneth in vs, so longe as gloteny, lechery or any kynd of sinne reigneth in vs, so longe we be vnder the dominion and kyngedome of the deuyll. For the deuyll vndoutedly, is kynge ouer all the children of pride, that is to saye, ouer all them that be sinners, rebelles and disobedient vnto god.

And for as moche as it is not in our power to deliuer our selues from vnder this tiranny of the deuyll, but onely by goddes helpe (for our perdition and vndoinge is of our selues, but our helpe and salua-
Osee. xiii. tion is of god, as saith the prophete Osee) therfore it is very necessary for all tru christen people, to make this petition incessantly vnto our heauenly father, and to beseche hym accordinge to this doctrine of Christe, that by his grace and helpe, we may escape the dominion and power of the deuill, and that we may be made subiect vnto his heauenly kingdome, therfore in this petition we desire god to gyue vs a fore al thinges, true and constant faith in hym, and

in his

in his sonne Jesu Christ, and in the holy gost, with pure loue and charitie towardes him and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to deliuer vs from dissentions, couetousnes, lechery, and euyll desires and lustes of sinne, and so the vertue of his kingdome to come, and to reigne with in vs, that all our harte, minde, and wittes, with al our strength inwarde and outwarde, maye be ordered and directed to serue god, to obserue his commandementes and his will, & not to serue our selfe, the flesche, the worlde, or the deuyll.

We desire also, that this kingdome ones in vs begunne, may be dayly encreased, and go forwarde more and more, so that all subtyll and secrete hate, or slouth, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fall into sinne, but that we may haue a stable purpose and strength, not onely to beginne the life of innocency, but also to procede ernestly further in it, and to perfourme it accordinge to the saieng of sainte Paule, where he praieth, that we may walke worthely, pleasynge god in all thinges, being fruitfull in all good workes, and growing and encreasyng in the knowlege of god. Also in an other place he sayth: worke and do the truth in Charitie, and encrease and go forward in Christe. Collo. i. Ephe iiii.

Therfore in this prayer, desiringe the kingedome of god to come, we require also, that we being alredy receiued and entred in to the kyngedome of grace and mercy of god, may so continue and perse-

uere therin, that after this lyfe, we may come to the kingdome of glory, whiche endureth for euer. And this is that great & feruent desyre, wherwith good men being mortified from worldly affections, haue ben and be alwayes kindled & enflamed, as appereth by saint Paule, whā he sayd: I wold be losed frō this body, and be with Christ. And in an other place he saith: we that haue receyued the first fruites of the spirite, wayle and mourne in our selues, wisshinge & lokinge to be delyuered from the mortalitie and miseries of this body, into the glory of the children of god.

Phil. i

Rom. viii.

The thirde petition.

Thy will be done in earth/ as it is in heauen.

For the better vnderstāding of this thyrde petition, we muste know, that by disobedyence & synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfyll the will & preceptes of god, and so enclyned to loue our selues, and our owne willes, that we can not hartely loue neither god nor man, as we ought to do. And therfore we beinge ones christen men, it is requisite for vs to pray, that like as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifie hym, to prayse him, and to fulfyll his wil and plea-

sure

ſure in all thinges, and that moſt readyly & gladly without any maner of grudging or reſiſting therũto, knowing certainly and clerely, that his will is alway the beſt: euen ſo that we the childzen of god in earth, may dayly and continually prayſe god, & by our holy conuerſation in good wozkes, & good lyfe, honour and glozifie him. And that we may frõ time to tyme ſo mozтifie our owne natural cozrupte and ſinfull appetite and wyll, that we may be euer redy, lyke louing childzen, humblye, lowly, and obediently, to appzoue, allow, and accomplyſſhe the wil of god our father in al thinges, and to ſubmitte our ſelues with all our harte vnto the ſame, and to acknowlege, that what ſo euer is the wil of god, the ſame is moſt perfite, moſt iuſt, moſt holy, and moſte expedient foz the wealth and helthe of our ſoules.

Wherfoze in this petition alſo, we deſire of god true and ſtable pacience, whan our wyll is letted oz broken, And that whan any man ſpeaketh oz dothe contrary to our wyll: yet therfoze we be not out of pacience, neyther curſe oz murmure, oz ſeke vengeance againſt our aduerſaries, oz them whiche lette our wyll, but that we may ſay well of them, and do wel to them. We prayy alſo, that by goddis grace we may gladly ſuffer al diſeaſes, pouertie, diſpiſinges, perſecutions, & aduerſities, knowing that it is the wil of god, that we ſhulde crucifie and mozтifie our willes. And whan any ſuche aduerſytie chaunceth vnto vs, attribute all vnto the wil oz ſufferance of god, & giue him thankes therfoze, who dothe ozdze all ſuch thinges foz our weale and benefite, eyther

for the exercise and the tryall of the good, to make them stronger in goodnes and vertue: or elles for the chastisement and amendmente of the euyll, to suppresse theyr euyll motions and desires.

And also we pray, that whã so euer it shal please god to call vs out of this transitory lyfe, we may be wyllinge to die, and that conformynge our wyll to the wyl of god, we may take our deathe gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that all our membres, eyes, tongue, harte, handes, and fete be not suffred to folowe the desires of the flesche, but that all maye be vsed to the will & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyll, or haue hurte vs, nor that we be enuiously sory, whan that they prosper and haue welfare, but that we maye be contented and pleased with al thinge that is goddis will.

The fourth petition.

Gyue vs this day our dayly breade.

For the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petition to aske any superfluous thing of plesure or delite, but onely thinges necessary and sufficient, and therfore he biddeth vs onely aske bread: wherin is not ment super-

superfluous riches, or great substance, or abundace of thynges aboue our estate or condition, but suche thinges onely as be necessary and sufficient for euery man in his degre, and according therunto, saint Paule saythe: we haue brought nothynge into this worlde, ne shall take any thynge with vs when we depart hense. And therfore if we christen mē haue meat and drinke and cloth, that is to say, thinges sufficient, let vs holde our selues content, for they that set their mindes on riches, and wyll haue superfluites more then nedeth, or is expedient to their vocation, they fal into dangerous temptations, & into snares of the deuill, and into many vnprofitable and notsome desires, whiche drowne men in to perdition & euerlasting damnation: for the spring and rote of all euils, is such superfluouse desire. The wise man also making his petition to our lord saith: Giue me neither pouertie nor excesse, but only thinges sufficient for my liuing, lest that hauing to moch, I be prouoked to denie god, & to forget who is the lord, & on the other side, lest that by pouertie constrained, I fall into theste & forsweare the name of my god. These two wise men, the one of the old, & the other of the newe testament, agree with the lessō of our sauiour, for both declare that they desire onely thinges necessarye, signified here by breade, and both refuse and renounce superfluities vnprofitable, daungerouse and noysome.

i. Tim. vi.

Pro. xxx.

Secondely in these wordes of our sauiour Iesu Christ, be reproued all those persons, which eate not their owne breade, & deuoure other mens bread, of which sort be all those whiche liue of rauen and spoyles,

ſpoiles, of theft, of extoꝛtion, of craft and decèyte, & they alſo whiche neither labour with theyꝛ handes, noꝛ otherwiſe apply their ſtudy, induſtry & diligẽce to ſome thing which is good and beneficiall to the cõmon weale, and to the honour of god, but liue in eaſe, reſt, idelnes, & wanton pleſure, without doinge oꝛ caring foꝛ any ſuche thing. And al they likewiſe be repꝛoued, which being called in this woꝛld vnto any rome, office oꝛ authoꝛitie, do abuſe the ſame, & do not emply them ſelfe, accoꝛding to theyꝛ vocatiõ.

Thirdely as the huſbande man tilleth and ſoweth his ground, wedeth it, and kepeth it from deſtroieng, pꝛaying therwith to god foꝛ the encreaſe, & putteth al his truſt in him, to ſend him moꝛe oꝛ leſſe at his pleaſure, euen ſo beſides our owne diligence, policy, labour and trauaile, we muſt alſo pꝛay dayly to god, to ſende vs ſufficient, and we muſte take thankefully at his handes al that is ſent, and be no further carefull than nedeth, but putting to our endeuour, ſet our hole cõfidence & truſt in him: foꝛ our
Mat. vi. ſauiour Chꝛiſt ſaith in ỹ goſpel, I ſay to you be not careful foꝛ your liuing, what ye ſhall eate, ne what clothes ye ſhall weare: Is not life better than your meate, & your body better thã your clothinge? Loke vpõ the birdes of the aire, they ſowe not, they reape not, they bꝛing nothinge in to the barne, & yet your heauenly father feedeth them, be not you of moꝛe pꝛice then they? Loke vpon the lillies of the fielde, they labour not, they ſpin not, & yet I tell you, Salomon in all his pꝛecious & roial apparell, was not ſo clothed as one of them, therfoꝛe care you not foꝛ

theſe

these thinges: Leaue this care to them that knowe not god, your heauenly father knoweth ỹ you haue nede of all these thinges, but seke you first the kingdome of god, & his rightuousenes, & the waies iustly & truly to liue, and thē god shal cast al these thinges vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shuld not care ne set our hartes to moche vpon these worldly thinges, ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cōfort of the true labouring man, for surely be he craftes mā, or be he labourer, doing truly his office whervnto he is called, he maye in that state and kind of life please god, and atteine saluation, as surely as in any other state or kynde of lyuinge. And although our lord hath so prouided for some, that they haue alredy sufficient and plenty for many dates & yeres, yet that notwithstanding they ought to make this petition to god and say: Giue vs this day our dayly bread, for as moch as their substance (though it be neuer so great) like as it could not haue ben gotten, without god had sente it, so it can not prosper and continue, except god preserue it. For how many gret riche men haue we knowen sodainly made poore, some by fier, some by water, some by theft, & many other waies: was not Job the one day the richest man that was in all the este lande, & the morowe after had vtterly nothinge: It is therfore as nedefull to pray our lord, to preserue that he hath gyuen vs, as to praye him to giue it: for if he giue, & do not preserue it, we shall haue no vse of it.

Fourthly

Fourthly by this breade, whiche we be taught to aske in this petition, may be vnderstand the holy sacrament of the aultare, the very flesshe and bloud of our sauiour Jesu Christ, as it is writtē in the. vi. chapiter of saynt John: I am the breade of lyfe, whiche came downe from heauen. And the breade which I wyl gyue is my flesshe, whiche I wyll gyue for the lyfe of the world. And in this prayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefyte of all vs, the true chyldren of god. And that we also may receiue the same with a right faith and perfite charitie, at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therwith to our saluation, & therby enioy the life euerlastinge.

Iohan. vi.

Fynally by the breade, which our sauiour teacheth vs to aske in this petitiō, is ment also the true doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is norished & brought vp, groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the worde of god, and to be fed with it. And like as the body wol faynt and decay, if it be not from tyme to tyme releued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towardes god, onlesse ỹ same be cherished & kept vp with the worde of god, according to the saieng of Christ: A man liueth not with meat onely, but with euery worde that procedeth frō the mouth of god. And surely the word of god is the very cōfort, remedy, & helth of ỹ soule. For if we haue

Math. iiii.

haue aduersitie in this worlde, as pouertie, sycknes, imprisonment, and such other miseries, where shuld we seke for comforte but at goddis worde? If we thynk our selues so holy, that we be withoutsynne, where shulde we synde a glasse to se our synnes in, but in the worde of god? If we be so ful of synnes that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fyght against our thre greate ennemies, the worlde, the flesshe, and the deuyll? Where shall we haue strength & power to withstande them but as Christ did, in & by the worde of god? And finally, if we haue any maner of sykness or diseasein our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the worde of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauiour Christe teacheth vs to pray in this fourthe petition.

The fyfte petition.

And forgiue vs our trespasses/ as we forgyue them that trespasse againste vs.

IN this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe, whyche consydered, no mã ought to glory in himselfe, as though he were innocent, and

without ſynne, but rather that euery good chriſten man without exception, ought to knowledge hym ſelf to be a ſynner, and that he hath nede to aſke forgyuenes of god for his ſinnes, and to require hym of his mercy: for doubtles we daily commyt ſinne, whiche be commaunded datly to aſke remyſſion for our ſynnes. And ſaynt John ſaith in his epiſtle: If we ſay that we be without ſynne, we deceyue our ſelues, and truthe is not in vs.

i.Ioan. i.

Moreouer it is to be noted, that we be taught to deſyre god to forgyue vs our ſynnes, lyke as we forgyue them that treſpas againſt vs, ſo that if we forgyue in harte, god wyll forgyue, and not otherwyſe, as by many places of ſcripture may appere, fyrſt by expreſſe wordes, Chriſte ſayth: If you forgyue men their offences done againſt you, your heuenly father wyll forgyue you your offences, and yf you wyll not forgyue them that offend you, be you aſſured your father wyll not forgyue you your offences. And in an other place, whan Peter came to our lorde, and demanded of hym, howe ofte he ſhulde forgiue his brother, whiche had offended hym, and whether it was not ſuffycient to forgyue hym ſeuen tymes: Our lord anſwered him & ſayd, I tell the Peter, that thou oughteſt to forgiue him not only ſeuen tymes, but ſeuenty tymes ſeuen tymes, meaning therby, that frō tyme to tyme we muſt contynually forgyue our brother or neyghbour, although he treſpaſſeth againſt vs neuer ſo often.

Matth. vi.

Mat. xviii.

Mat. xviii. And Chriſt alſo declareth the ſame by a parable There was (ſaith Chriſt) a king, whiche calling his ſer-

seruauntes vnto a compte, and findynge, that one of theym shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to paye, cõmanded that the sayd debtour, his wyfe, and his childzen, and all that he had, shuld be solde, but whã the debtour came vnto the king, and prayed him on his knees to haue pacięce with him, promisyng him to pay al, the king had pity of him, and forgaue him the hole debt: it fortuned afterward, that this man being thus acquited, mette with an other of his felowes, that ought hym but one hũdzeth pence, and with violence almoste strangled hym, and sayd vnto hym: Pay that thou owest. And the said seruant his felowe fell vpon his knees, and prayed hym to haue pacience, promisyng to pay all, whiche wolde not, but cast hym into pryson, vntyl all was payde, and whan the rest of his felowes seing this cruelty, had tolde the kyng therof, the kyng forthwith sente for this cruell felowe, and saide to him: O wicked man, I forgaue the thy hole debt at thy suite and request, it shuld therfore haue besemid the to haue shewed like cõpassion vnto thy felow, as I shewed to the. And the king sore displeased with this crueltie cõmitted him to tormentours, that shuld roughly & streitly hãdle him in prisõ, til he had paid ỹ hole det.

Upon this parable Christ inferreth and saithe: Euen so shal your heuẽly father do with you, if you wil not forgiue euery one of you his brother euen from the hart. Thus it appereth plainly, that if we wil be forgiuen, if we will scape euerlastinge damnation, we must put out of our hart all rãcour, malice, & wil to

reuenge and to satisfie our owne carnal affections referryng the punishement of the offendours, whiche in theyr offences haue transgressed the lawes of god, or of the prince, to the order of iustyce, wherof vnder god, the princis and rulers be mynysters in earth. In whiche doinge we please god, so that we vtterly forgyue our owne priuate grudge and displeasure.

And if any peraduenture wyl thynke it to be an hard thyng, to suffre and forgiue his ennemy, whiche in worde and dede hath done him many displeasures, let him consyder agayne, howe many harde stormes our sauiour Christe suffered and abode for vs, what were we, whan he gaue his most precious lyfe for vs, but horrible synners and his ennemies? howe mekely toke he for our sake all rebukes, mockes, byndyng, beating, crownyng with thorne, and the moste opprobrious deathe? It is vndoubtedly aboue our frayle and corrupte nature to loue our ennemies that do hate vs, and to forgyue them that do hurt and offende vs: and it is a dede of greatter perfection than man hath of hym self, but god that requireth it, wyll gyue grace that we may do it, if we aske and seke for it. And therfore in this petition our sauyour Christe teacheth vs to aske this grace of our heauenly father, that we may forgyue our ennemies, and that he wyll forgyue vs our trespases, euē so as we forgiue thē that trespas against vs

It is farther to be noted, that to forgiue our brother his defaut, is also to pray to god, that he wyll forgiue him, and wyl not impute his offence to him

and

and to wyſhe to hym the ſame grace and glorye, that we deſire vnto our ſelues, and alſo our ſelfe whan occaſion ſhall come, to helpe hym as we be bounde to helpe our chriſten brother.

And finally for as moche as in the expoundyng and declaration of ſcripture, it is conuenient, and requiſite to obſerue and folowe this rule, that whã ſo euer ſcripture ſpeaketh of any duetie to be done of one chriſten man to an other, that than the ſame duetie be ſo plainly and fully opened and ſette forth that eche man may heare his owne duetie touched: ſo that bothe parties that is to ſay) as well he that is bounde to forgyue, as he whyche receyueth forgyuenes, may indifferently knowe theyr duetie and behauyour, and accordynge thervnto, endeuour theym ſelfe to do the ſame. For theſe cauſes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of hym, whyche ſhulde for charities ſake forgyue, ſo to declare the part and duetie of them, to whom forgiuenes ſhulde be made, leſte euyll doers and naughty mynded people, myghte by the former declaration, take occaſion ſtylle to perſeuere in theyr naughtye myndes and doinges, and yet clayme forgyuenes of their neighbour.

Wherfore ye ſhall vnderſtande, that forgyuenes afore ſpoken of, is not ſo ment in ſcripture, that by it iuſtyce or lawes of princis ſhoulde be broken, contemned, or not executed. For although our ſauiour Chriſt in this petition dothe teache vs to remitte and forgyue all iniuries and treſpaſſes done

agaynſt vs, yet he whiche hath done the iniurye or treſpas, is neuertheleſſe bounde to aknowlege his faute, and to aſke forgyuenes therfore, not only of god, but of hym alſo whom he hath offended, and to intende to do no more ſo. And furthermore to recompence and make amendes vnto the parties, againſt whom he hath treſpaſſed, accordinge to his abilitie and power, and as the greuouſeneſſe and greatnes of the offence requyreth. And in caſe he whyche hath commytted the offence or treſpaſſe, be obſtinate, and wyll not do theſe thynges before reherſed, whyche he is bounde to doo by the lawe of god: than may the partie, whyche fyndeth hym ſelf greued, not withſtandyng any thyng that is ſayde before in this petitiō, laufully and without offence of goddis commandementes aſke and ſeeke recompence of ſuche iniuries, as be done to hym, accordyng vnto the order & prouiſion of the lawes of the realme, made in that behalfe, ſo that he alway haue an eye and reſpect vnto charitie, and do nothyng for rancour or malyce, or for ſiniſter affection, neyther beare any hatrede in his hart towardes him, whom he ſueth, but only vpon a zeale and loue of the maintenance of iuſtice, correction of vice, and reformation of the partie that hath offended, remembrynge alwayes that he excede not, nor go beyonde the limites and boundes of this generall rule, taughte by our ſauiour Chriſte in his goſpell: As ye wold that other men ſhoulde do vnto you, euen ſo doo you vnto them. For this is the lawe and the prophetes. And thus we chriſten folke, wayinge forgyuenenes on

Mat, vii.

the

the one partie, and the duetie of hym that is forgyuen on the other partie (as here now we be taught) ſhall the better knowe how to endeuour our ſelues to obſerue bothe ways. And by theſe meanes ſe and vnderſtande moze perfectly, the agreement and intent of ſcryptures, whyche we be bound to obſerue and folowe.

The ſyxte petition.

¶ And lette vs not be ledde into temptation.

IT is to be noted fyrſt that there be two maner of temptations, whereof one commeth and is ſent to vs by god, who ſuffreth thoſe that be his, to be tẽpted by one meanes or other, for theyr probation or tryall, all be it he ſo aſſiſteth and aydeth them, in al ſuche temptations, that he tourneth all at the ende vnto theyr profit and benefite. For as the wyſe man ſaythe: Like as the ouen trieth the potters veſſell, ſo dothe temptation of trouble trie the rightuous man. Ec.xxviii.

And with this maner of temptation god tempted ſundry wiſe our holy father Abraham, he tempted alſo Job with extreme pouertie, horrible ſyckness, and ſodayne deathe of his chyldren: and dayly he tempteth and prouoeth all ſuche as he loueth.

The other maner of temptation cometh chiefly of the deuyll, whiche lyke a furyouſe and a wood lion, ragith & rũneth about perpetually ſeking how he may deuoure vs. And commith alſo of our owne i Pet.v.

concu-

concupiscence, which continually inclineth and stireth vs to euyll, as saynt James sayth, Euery man is tempted drawen and entised by his owne concupiscence. This cõcupiscence is an inclination and pronitie of our inordinate nature to synne, which imperfection man hath by the fall of Adam, so that although originall synne is taken away by baptisme, and the displeasure appeased betwyxte God and man, yet remayneth the disorder & debate betweene the soule and the flesshe, whiche shall not be extincte but onely by bodily deathe. For there is no man so mortified, so sequestred from the world, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howbe it by goddis grace & mercy it raigneth not, nor is of god accompted for synne, nor is hurtfull but only to them, that by consent yeld vnto it. It wyl neuer cesse, but one way or an other it wyll euer assault vs, & yf we do not fyght with it, and resist it continually, it wyl ouercome vs, and bryng vs into bondage, so that the deuyll by this our concupiscence and our consent, all vice and synnes be ingendred, lyke as betwene man and woman children be ingendred, accordinge to the sayinge of saynte James, where he sayth: Iacob. i. Concupiscence whan she doth conceiue, she bringeth forth synne, and that of all sortes, that is to say, fyrst actes and dedes, contrary to the lawes of god, and after that, vse and custome of the same deedes, and at lengthe blyndnes and contempt. For so the wise man sayth: Pro. xviii. The wycked man whan he cometh to the bottome of sinne, setteth nought therby, but blinded with

Iacob. i.

euyll

euyl custome, either thinketh the sinne that he vseth to be no sinne, or els if he take it for syn, yet he carith not for it, but either vpon vain trust of the mercy of god (which is in dede no right trust, but a very pre-sumptiō) he will cōtinue styl in purpose to syn, or els vpon vain hope of longe lyfe, he will prolonge, dif-ferre, & delay to do penance for the same, vntyll the last ende of his life. And so oft times preuented with sodaine death, dieth without repentance. Wherfore consydering how dangerous it is to fall into sinne, and howe harde it is to arise: the chief and the best way is, to resist with goddis helpe the fyrste sugge-stion vnto synne, & not to suffre it to preuayle with vs, but as soone as may be, to putte it out of our myndes. For if we suffer it to tary any whyle in our hartes, it is great peryll, lest that consent and dede wyll folowe shortly after.

Secondly that our sauiour Jesus Christe tea-cheth not vs in this syxt petition, to pray vnto god our father, that we shuld be clerely without al temp tation: but that he wol not suffer vs to be ledde in-to temptation, that is to say, that whan we be temp-ted, he woll gyue vs grace to withstande it, and not suffer vs to be ouercome therwith, accordyng wher vnto saint Paul saith: God is true and faithfull, and wyll not suffer vs to be tempted aboue that we maye beare, but he wyl so moderate the temptation, that we may susteyne & ouercome it. And saynt James saith: Thinke that you haue a great cause to ioye, whan you be troubled with diuerse temptations. For the trienge of your faithe bringeth pacience, and pacience maketh i.Cor.x. Iacob.i.

perfect workes, so that you may be perfect and sound, lackyng in nothynge. And almyghty god also exhorteth vs, and calleth vpon vs to fight against temptations, saying: He that getteth the victory againste them, I shall gyue hym to eate of the tree of lyfe. And agayne he saith: He that ouercometh them, shall not be hurte with the seconde deathe. And saynte Paule saith: No man shall be crowned, except he fyght lawfully, that is to say, except he defende him selfe, and resist his ennemies at all pointes to his power. And our sauiour giueth vs a good courage to fyght in this battaile, where he saith: Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victory of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already vanquished and ouercome.

Iacob. i.

Apo. ii.

ii. Tim. ii.

Ioan. xvi.

The seuenth petition.

But delyuer vs from euyll.

IT is firste to be noted, that lyke as in the syxte petition Christe taught vs to desyre of our heauenly father, that we shuld not be ouercome with temptation, ne broughte into sinne, so nowe in this seuenthe and laste petition, he teacheth vs to pray hym, that if by frailenes we fall into the captiuitie of the deuyll by synne, he wyll soone delyuer vs from it, not to lette vs contynue in it, not to lette it take roote

in

in vs, not to suffer synne to raigne vpon vs, but to delyuer vs, and make vs free from it.

Synne is the excedyng euyll, from the whiche, in this petytion we desyre to be delyuered: And though in this petitiō be also cōprehended all euils in the worlde, as syckenes, pouertie, derth, with other lyke aduersities, yet chiefely it is to be vnderstande of synne, whiche onely of it selfe is euyl, and ought euer without condition to be eschued.

And as for other aduersyties, neyther we canne ought to refuse, whan god shall sende them, neither we ought to pray for the eschuyng of them, otherwyse than with this condition, yf goddis pleasure so be. Many thynges we suffre in this world, and take theym for euyll, but they be not euyll of them selfe. All affections, dyseases, punysshementes and tormentes of the bodye, all the troubles of this worlde, and all aduersities, be good and necessarye instrumentes of god for our saluation. For god hym selfe (who can not saye other than truthe) saythe: Those that I loue, I chastyse. And agayne the apostell sayth: He receyueth none, but whom he scourgeth. This is tyme of scourgynge, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a greatte token, that we be in the fauour of god, whan he dothe scourge vs, and tryeth and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrarye it is a greatte token of his indygnation towardes vs, to suffer vs lyuyng euyll, to continue in prosperitie, and to haue all thynges after our wylle and pleasure, and

Apo ii. Heb. xii.

neuer to trouble vs or punyshe vs with aduersitie, Therfore our sauiour Christ Jesus (who knoweth what is best for vs) teacheth vs to praye and desyre to be deliuered, not chefly from worldly afflictions, trouble, and aduersitie, whyche god sendeth abundantly, euen to them, whom he best loueth, and with whome he is best pleased: But the euyll, which we moste chiefely shulde pray to be delyuered from, is Synne, whych of it selfe is so euyll, that in no wise god can be pleased therwith.

And bycause our ancient enemy the deuyll, who is the well and spryng of iniquitie, and is not only hym selfe an homicide, a lyer, and an hater of the truth from the beginning: but also is the very rote and occasyon of all synne, and the common prouoker and styrer of man to the same, and the letter and hynderer of al vertue and goodnes, bicause this enemy neuer ceasseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bryng vs therby to euerlasting damnation: Therfore lyke as we desyre here to be deliuered from sinne, so also we desire, that our heauenly father wyll saue vs, and defend vs from this euyll, the causer of synne, that is to say the deuyll, and from his power and tyranny, so that he shulde not by his malice and gyles intyce vs and draw vs into synne, wherby we myghte fynally be broughte vnto euerlastynge damnation. From the whiche also we pray here to be delyuered.

The

¶ The salutation of the aungell to the blessed virgine Mary.

HAyle Mary full of grace/ the lorde is with the/ blessed arte thou emonge women/ And blessed is the fruite of thy wombe.

FOr the better vnderstandyng of this salutation of the angel, made to the blessed virgine Mary, ye shall fyrst consyder, how it was decreed of the hole trinitie, That after the falle of our firste father Adam (by which mankynde was so long in the great indignation of god, and exiled out of heauen) the seconde person, the euerlastynge sonne of the father euerlastyng, shulde take vppon him the nature of mã, and so as he was perfect god, shuld be perfect man, to redeme mankynd from the power of the deuill, and to reconcile the same ageyn to his lord god. And for this purpose (as saint Luce in his gospel declarith) in the .vi. moneth, after saint Elizabeth was conceiued, with saint John the Baptist, the aungell Gabriell was sent from god, into a city of Galilee, named Nazareth, to a virgin, which was despoused or ensured to a mã, whose name was Joseph, of the house of Dauid, and the vyrgines name was Mary. And whan this angell came vnto this said virgin, he said these wordes: Hayle full of grace, the lorde is with the, blessed art thou emong Luc. i.

women. And whan the virgine hearyng these wo-
ds, was troubled with theym, and mused with her
selfe, what maner of salutation it shuld be, The an-
gell sayd to her: Feare not Mary, be not abasshed,
for thou haste founde fauour in the syghte of god.
Lo thou shalt conceyue in thy wombe, and shalte
bryng furthe a sonne, and thou shalt call his name
IESVS, he shall be greate, and shall be called the
sonne of the hyghest, And the lorde god shall giue
vnto hym the seate of Dauid, his father, And he
shall reigne ouer the house of Jacob for euer, And
his kyngdome shal haue no ende. Than sayd Ma-
ry to the aungelle: Howe can this be done: for I
haue not knowledge of man. And the aungell an-
swerynge, sayd vnto her: The holy goste shall come
from aboue into the, and the power of the hyghest
shall ouershadowe the. And therfore that holy one,
that shalbe borne of the, shall be called the sonne of
god: And lo thy cousyn Elyzabeth hathe also con-
ceyued a sonne in her olde age, and this is the syxte
moneth sythe she conceyued, whyche was callyd the
bareyn woman: for there is nothyng vnpossible to
god. To this Mary answered: Lo I am the hand-
mayde of our lorde, be it done vnto me as thou hast
spoken. And than furthwith vpon the departure of
the angell, Mary beinge newly conceiued with the
most blessed childe IESVS, went vp into the moun-
taynes with speede into a citie of Juda, and came
to the house of Zacharye, and saluted Elyzabeth.
And as soone as Elyzabeth hearde the salutation
of Mary, the chylde sprange in her wombe, and

furth

furthwith Elyzabeth was replenyshed with the holy goste, and cryed with a greate voyce and sayde: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe lept for ioy. And blessed arte thou that dyddest beleeue, for all thynges that haue ben spoken to the from our lorde, shall be performed.

Secondly it is to be noted, that the angel Gabriell, which spake to the virgine, was an high angel, and an hygh messanger. And truly it was conuenient, that he shoulde be so, for he came with the highest message, that euer was sente, whyche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation, that is to say, Hayle, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so said the other aungell, whiche at the byrth of our sauiour, appered to the shepherdes, I shewe to you (sayd he) great ioy that shall be to all the people. Luc.ii. And surely consydering the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyl, was hereby delyuered, Man beinge exiled and banished out of heauen, was hereby restored thither agayn.

These be suche matters of ioy and comforte to vs, that there neuer was or shall be nor can be any like.

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceiued that the virgine being alone, wolde be moche abashed and astoned at his mernayious and sodain commyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytude and fulnes of grace, the lorde of grace, by whom is all grace, & without whome is no grace. And this is the singular grace, by which she is called, not only the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with them, that be not in grace, nor tarieth with them, that be voyd of grace, and be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wyse man saythe: Peruerse thoughtes make a separation and a diuorce from god. Sap. i.

Fourthly by these wordes, Blessed arte thou emonge women, was ment, that there was neuer woman so blessed. And truely she may wel be called so, moste blessed emong all women: for she had greate and high prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an highe prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandynge,

the

the decree was made of his natiuitie by the hole tri nitie, yet the thing was not done and accompliſhed without or before her conſent was granted: For the whiche, ſo ſolemne a meſſanger was ſent. And alſo howe highe grace was this, that after the defaute made through the perſwaſion of the fyrſte woman our mother Eue, by whom Adam was brought into diſobedience, this bleſſed virgin was electe to be the inſtrument of our reparation, in that ſhe was choſen to beare the ſauiour & redemer of the world! And is not this a wonderfull prerogatiue, to ſee a virgine to be a mother, & conceyue her childe without ſynne: we may worthily ſay, that ſhe is the moſt bleſſed of all other women. And to thentent that all good chriſten men ſhoulde repute and take her ſo: Beholde the prouidence of god, that wolde by an nother wytneſſe confirme the ſame, for euen the very ſame wordes that the aungell ſpake, the bleſſed matrone ſaint Elyzabeth ſpake alſo, and where the angell made an ende, there ſhe begame.

The angell made an end of his ſalutation, with theſe wordes, Bleſſed art thou amonge women, The bleſſed matrone began her ſalutation with the ſame wordes, declaringe that ſhe was inſpired with the ſame ſpirite, that ſent the aungell, and that they were both miniſters to the holy Trinitie, the one from heauen, the other in earth. And afterward ſhe added theſe wordes, ſaying: And bleſſed is the fruite of thy wombe. Theſe be not the wordes of the angel but of ſaint Elizabeth: For whan the virgin Mary came to ſalute her, the ſayd Elizabeth beyng inſpy-

red with the holy goste, and knowyng that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to be noted, For as it appereth in the gospell, the child in saynt Elizabethes wombe, that is to saye, saynt John Baptist (whiche yet had scant lyfe) gaue testimony to this Fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, & although he could not than speake, yet neuertheles he declared by such signes and tokens as he could, that blessed was the fruite of that wombe, And worthily called the fruite of her wombe in that the substance of the nature of man, whiche our sauiour Christe toke vppon him, was taken of the substance and nature of the moste blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whiche hath saued vs and gyuen vs lyfe, contrary to the cursed fruite, whyche Eue gaue to Adam, by whyche we were destroyed and brought to deathe: But blessed is the fruite of this wombe, whyche is the fruite of life euerlasting.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit: Yet neuertheles, ỹ churche hath vsed to adioyn it to the end of the Pater noster, as an himne, or a prayer of laude and praise, partly of our lorde & sauiour Jesu Christ, for our redemption, and partly of the blessed virgin, for her humble cõsent gyuen & expressid to the angell, at this salutation. Laudes,

praise,

praise, and thankes ar in this Aue Maria, principally gyuen & yelded to our lorde, as to the autour of our redemption: But herewithal the virgin lackith not her laudes, praise, and thankes, for her excellent and singuler vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said vnto this virgine: Blessed arte thou that dyddest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

The article of free wyll.

The cõmandements & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euydently do expresse and declare, that man hath freewyll also nowe after the falle of our firste father Adam, as playnely appereth in these places folowing. Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. If thou wylte enter into lyfe, kepe the commandementes. Which vndoubtedly shulde be sayde in vayne, onlesse there were some facultie or power lefte in man, whereby he may, by the helpe and grace of god (if he wyl receiue it, when it is offerde vnto him) vnderstand his cõmandemẽtes, and frely consent and obey vnto them: whiche thing of the catholyke fathers, is called Freewyll, which if we wil describe, we may cal it cõuentently

Rom. xii. i. Tim. iiii. i. Ioan. ii. Mat. xix.

Free wyll.

in all men, A certayne power of the wyll ioyned with reſon, wherby a reſonable creature, without conſtraint, in thinges of reaſon diſcerneth and wylleth good and euil, but it willeth not that good, whiche is acceptable to god: except it be holpen with grace: but that whiche is yll, it wylleth of it ſelfe: and therfore other men deſyned freewyll in this wiſe: Freewyl is a power of reſon & wyll, by which good is choſen by the aſſiſtance of grace, or euil is choſē without the aſſiſtāce of the ſame.

Howbeit the ſtate and condition of freewylle, was otherwyſe in our fyrſte parentes, before they ſynned, than it was either in them, or in theyr poſteritie after they hadde ſynned. For our fyrſte parentes Adam and Eue, vntyl they wounded and ouerthrewe them ſelfe by ſinne, had ſo in poſſeſſion the ſaid power of freewyll, by the moſte lyberall gyfte and grace of god their maker, that not onely they myght eſchue all maner of ſynne, but alſo knowe god, and loue hym, and fulfylle all thynges apperteynyng to theyr felicitie and welthe. For they were made rightuous, and to the ymage and ſimilitude of god, haupnge power of freewyl (as Chryſoſtom ſayth) to obey or diſobey. So that by obedience they myght lyue, and by diſobedience they ſhuld worthily deſerue to dye. For the wyſe man affirmeth, that the ſtate of them was of that ſort in the beginning: ſaying thus: God in the beginning did create man: and left hym in the handes of his owne counſell, he gaue vnto him his preceptes and cōmandementes. ſaying: If thou wylt kepe the cōmandemētes, they ſhall preſerue the: he hath ſet afore the fyre and wa-

Eccl.xvi.

ter

ter, put furth thy handes to whether thou wylt, be-
fore man is lyfe and deth, good & euyl, what him li-
keth, that shall he haue. From this moste happy e-
state, our fyrst parentes falling by disobediēce, most
greuously hurted them selues and theyr posteritie.
For besides many other euils, that came by ỹ trans-
gression, the high power of mans reason, & fredome
of wyll were wounded and corrupted, and all men
therby brought in to such blyndnes and infirmitie,
that they can not eschue sinne, except they be illumi-
ned and made free by an especiall grace, that is to
say, by a supernatural helpe and working of the ho-
ly goste, whiche although the goodnes of god offe-
reth to all men, yet they onely enioye it, whyche by
their free wyll do accept and imbrace the same. For
they also that be holpen by the sayde grace, can ac-
complyshe and performe thynges that be for their
welth, but with moch labour & endeuour: so great
is in our nature the corruption of the fyrst synne, &
the heuy burdein bering vs down to euil. For truly
albeit the light of reason doth abide, yet it is moche
darkned, & with moch difficultie doth discerne thin-
ges ỹ be inferior, & pteyne to this present life, but to
vnderstād & perceiue thinges that be ĩpiritual, & p-
teyn to the euerlastīg life, it is of it self vnable. And
so likewise although there remain a certain fredom
of will in those thinges, which do pteyn vnto the de
sires & workes of this present life, yet to pforme spi-
ritual & heuenly thinges, Frewyl of it self is insuf-
ficiēt: and therfore the power of mans frewyl, being
thus wounded & decayed, hath nede of a physition

to heale it, and an helpe to repaire it, that it may receiue light and strēgth, wherby it may se, and haue power to do those godly & spiritual thynges, which before ỹ fall of Adā, it was able & might haue done.

¶ To this blyndenes and infirmitie of mans nature, procedyng of originall synne, the prophet Dauid had regard, whan he desired his eies to be lightned of almighty god, that he might consider the merualous thynges that be in his lawe. And also the prophet Hieremy, saying: Hele me O lord, and I shal be made hole. Saint Augustine also plainly declareth the same, saying: We conclude that frewyl is in man after his fall, whiche thing who so denieth, is not a catholike man: but in spirituall desyres & workes to please god, it is so weake and feeble, that it can not either begynne or perfourme them, onelesse by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthefull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thinges be inspyred to men, and strength and constance gyuen to perfourme them, if men do not wylfully refuse the sayde grace offered vnto them.

Pſ. Cxviii.

Hier. xviii

¶ And lykewyse as many thynges be in the scripture, whiche doo shewe free wylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyll be not preuented and holpen, it can neither do nor wyll any thyng good and godly. Of whych sorte be these scriptures folowynge: without me ye

Iohn. xv.

can

can do nothyng. No man commeth to me, except it be gyuen hym of my father. we be not sufficient of our selfe, as of our selfe to thinke any good thing. Accordynge vnto whiche scriptures and suche other like, it foloweth, that free wyll, before it maye wyll or think any godly thing, must be holpen by the grace of Christ, and by his spirite be preuented and inspyred, that it may be able therto. And being so made able, maye from thensforthe worke togither with grace, and by the same susteyned, holpen, and maintcyned, may do and accomplysche good workes, & auoyd synne, & perseuere also, and increase in grace. It is surely of the grace of god onely, that fyrst we be inspired and moued to any good thynge: but to resyst temptations, and to persyste in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue perseuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace. Iohn. vi. ii. Cor. iii.

Therfore men ought with moch diligence and gratitude of mynde, to consyder and regard the inspirations and holsome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto them in Christe, and moueth theym to good thinges. And furthermore to go about by all meanes to shew them self such, as vnto whom the grace of god is not gyuen in vayne. And whan they doo feele, that not withstandynge their diligence, yet

through

throughe their owne infyrmytie, they be not able to doo that they desyre, than they oughte earnestly, and with a feruent deuotion, and stedfast faythe, to aske of hym whiche gaue the begynnynge, that he wolde vouchesafe to perfourme it: whiche thynge god woll vndoubtedly graunt, accordynge to his promyse, to suche as parseuere in callynge vppon hym. For he is naturally good, and wylleth al men to be saued, and careth for them, and prouydeth all thyng, by whiche they may be saued, except by their owne malice they woll be euyl, and so by rightuous iudgement of god, perysshe and be loste. For truely men be to theym selues the autours of synne and damnation. God is neither autour of synne, nor the cause of damnation. And yet dothe he moste rygh-tuously damne those men, that do with vices corrupte their nature, whyche he made good, and doo abuse the same to euyll desyres agaynste his moste holy wyl. Wherfore men be to be warned, that they do not impute to god their vice, or theyr damnatiō, but to them selues, whiche by free wyll haue abused the grace and benefites of god.

All men be also to be monysshed and chiefely preachers, that in this hygh matter, they lokynge on bothe sydes, soo atttempre and moderate theym selues, that neyther they soo preache the grace of god, that they take away therby free wylle, Nor on the other syde so extoll free wyll, that iniury be done to the grace of god.

For the more clere vnderstā-dinge of this article folowynge it is to be noted that all men after the fall of Adam, naturally descending and comming of him, be borne in originall sinne, that is to saye, they lacke that original iustice and innocency, wherwith Adam in his creation was endued, and whiche also al his posteritie shulde haue had, if he throughe his disobedience, and breakyng of the commandement of god, had not lost the same from him selfe, & all his posterytie. And further also they be borne with concupiscence, wherof springe vnlaufull desires, repugnant and contrarye vnto the lawes of god, and be giltie to euerlasting deathe and daunnation, from the whiche they can in no wyse be delyuered by any strength or power that is in them, but rather fall dayly into further displeasure of god, by committinge and adding of many actuall synnes.

Wherfore to the intent, that man might be deliuerid out of this wretched and miserable state, wher vnto he had brought him selfe, and mighte recouer againe the same thinges that were giuen vnto him in his firste creation, and therby atteyne the euerlastinge blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne onely begotten sonne, the second persone in trinitie, to take vpon hym the nature of man, and therin to worke the mystery of our redemption, that

is to say, to deliuer vs from the captiuitie of the deuill, synne, and damnation, & to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortal, did necessarily require such a mediatour betwene them, as had in hym selfe the perfect nature of them bothe, which is the very propertie of a meane betwene two, to be partener with bothe them, betwene whom he taketh vpon hym to be a meane. For if he be hooly ioyned with the one, and clerely separated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate and enmitie. Wherfore our sauiour Christ being naturally god, toke vpon hym the nature of man, that he might therby be conuersant among men, and by his death redeme them, & yet he stil reteyned and kepte his godhead, and was both god and man together. For if he had ben man onely, and not god, than his death coulde not haue ben a worthy and sufficient satisfaction for sinne, to the iustice of god. And if he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs agayne to god, nor suffered and died bodily for vs. And this propertie of a mediatour, saint Paule considering writeth to Timothe,

1. Tim. ii. That there is but one mediatour betwen god and man, which is Christ Jesus, meaning therby, that bicause he onely had bothe the natures in hym, therfore he onely, and none other but he, was able to be a sufficient mediatour and meane of our reconciliation to god, and of our iustification.

And

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustificatiō, It is to be noted, that this worde Iustification, as it is taken in scripture, signifyeth the making of vs righteous afore god, where before we were vnrighteous, as whan by his grace we conuert vnto him, & be reconciled in to his fauour, and of the children of ire and damnatiō, we be made the children of god, and inheritours of euerlasting life, that by his grace we may walke so in his wais, that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receiue the euerlasting possession of the kingedome of heauen. And albeit god is the principall cause, & chiefe worker of this iustification in vs, without whose grace no mā can do no good thing, but folowing his free will in the state of a sinner, encreaseth his owne iniustice, & multiplieth his sinne: Yet so it pleaseth the hyghe wysedome of god, that man preuented by his grace (which being offered, man maye if he will refuse or receiue) shall be also a worker by his free consent, & obedience to the same, in the atteynyng of his own iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so cōtinuing come to the perfect ende therof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man-

kynde, onely by his worthy merite and deseruinge, and willing al men to be saued, calleth vpon all the worlde, without respect of persons, to come and be partakers of the rightuousenesse, peace, and glory whiche is in him: yet for al this benignitie & grace, shewed vniuersally to ỹ hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlasting saluatiō by hym: but they that take suche ways to attayne the same, as he hath taughte and appoynted by his holy word, in such order, maner, and fourme, as here foloweth, That is to say, First as touchinge all them, whiche be of age, and haue the vse of natural reason afore they be christened, the will of god is, that all such (if they will be saued) shall at the heriug of his blessed word, giue stedfast faith and assente thervnto, as sainte Paule
Heb. xi. saith: He that commeth to god muste beleue: and by that faith groūded on the truth of the word of god, beinge taughte bothe of the threatninges of god against sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauiour & redemer Christ Iesu, they must conceyue an harty sorowe and repentance for theyr sinnes, with a sure trust to haue forgiuenes of them, by the merytes & passion of our sauiour Christe, And ioyninge thervnto a full purpose to amende theyr life, and to cōmitte sinne no more, but to serue god all their life after, they muste than receyue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determyned, that man beinge of age, and comminge to christendome, shuld be iu-

stifted

stified. For as for infantes, it is to be beleued, that theyr iustification is wrought, by the secrete operation of the holy gost in theyr baptisme, they beinge offered in the fayth of the churche.

And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first cōming into goddis house, which is the churche of Christ, at whiche comminge we be receiued and admitted, to be of the flocke and familie of our sauiour Christ, and be professed & sworne to be the seruantes of god, and to be souldiours vnder Christe, to fight against our enemies, the deuyll, the world, and the flesshe. Of which ennemies if it chaunce vs, after our baptisme to be ouerthrowen, and cast into mortall synne, than is there no remedy, but for the recouering of our former estate of Justification, whiche we haue loste, to aryse by penance, wherin proceding in sorowe and moch lamentation for our sinnes, with fasting, almesse, prayer, and doinge all suche thinges, at the least in true purpose and will, as god requireth of vs, we muste haue a sure trust and confidēce in the mercy of god, that for his sonne our sauiour Christis sake, he will yet forgiue vs our sinnes, and receyue vs vnto his fauour again, and so being thus restored to our iustification, we must goo forwarde in our battayle aforesaid, in mortifienge our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Christe, in doinge good workes, and abstetning from synne, and all occasions therof, beinge armed with faith, hope, and charitie,

to the intent we maye atteyne our finall iustificatiō, and so be glorified in the day of iudgement, with the reward of euerlasting lyfe.

Wherfore it is necessary for the keping and holding of this Justification, ones conferred and giuē in baptisme, or recouered again by penāce, through the mercy of our sauiour Christ, and also for the encreasinge of the same iustification, and fynall consummation therof, to take good hede, and to watche that we be not deceiued by the falfe suggestion and temptation of our goftly ennemie the deuyll, who
1.Pe.v. as saint Peter sayth: goth about like a roring lion, seking whom he may deuoure.

And it is no doubt, but although we be ones iustified, yet we maye fall ther fro, by our owne free wyll and consenting vnto sinne, and folowinge the desires therof. For albeit the house of our conscièce be ones made cleane, & the foule spirite be expelled from vs in baptisme, or penance: yet if we waxe idle and take not hede, he will returne with seuen worse spirites, and possesse vs agayne. And althoughe we be illuminat, and haue tastid the heauenly gyft, and be made partakers of the holy goft: yet may we fall and displeafe god. Wherfore as saint Paule sayth:
1. Cor.x. He that standeth, let him take hede that he fall not.

And here all phantasticall imagination, curyous reasoning, and vain trust of predestination, is to be laide apart. And according to the plain maner of speaking & teaching of scripture, in innumerable places, we ought euermore to be in dread of our owne frailtie, and natural pronitie to fal to sinne, &

not

not to assure our selfe, that we be elected any otherwise, than by feling of spiritual motiõs in our hart, and by the tokens of good and vertuous liuing, in folowing the grace of god, and perseuerunge in the same to the ende. And this saynte Peter exhorteth vs to make our vocation and election sure and stable. And Christ sayth: He that perseuereth vnto the ende, shal be saued. And in reuelation of saint John: Be faythful vnto death, and I shal giue the the crown of lyfe. Wherfore whan we be ones elected, and admitted vnto goddis seruice (as is aforesayde) and haue receiued our iustification in baptisme, or be restored therunto by true penance, than muste we continually walke after Christ, bearing our crosse, and encreasinge in his grace by good workes, and so doinge procede, go forwarde and encrease in our Justificatiõ, according to the saieng of saint John: He that is iuste, let him be more iustified. For as the grace of god and the giftes therof, that is to saye, fayth, repentance, dread, hope, charitie, with other fruites of the holy goste do encreace in vs, so do we waxe and encreace in our Justification.

ii.Pet.i.

Mat.xxiiii.

Apo.ii.

And therfore it is playne, that not onely fayth, as it is a distincte vertue or gyft by it selfe, is required to our iustificatiõ: but also the other giftes of ỹ grace of god, with a desire to do good workes, proceding of ỹ same grace. And where as in certain places of scripture, our iustificatiõ is ascribed to faith, without any further additiõ or mẽtion of any other vertue or gift of god: it is to be vnderstand of faith in the second acception, as before is declared in the

article

article of faith, wherin the feare of god, repentance, hope, and charitie, be included and compryſed, all whiche muſte be ioined together in our Iuſtificatiō: So that no fayth is ſufficient to Iuſtification or ſaluation, but ſuche a fayth, as worketh by charitie, as is playnely expreſſed by ſaint Paule in his epiſtle to the Galathians. And that alſo our good workes, which we do, being ones iuſtified, by faith and charitie, auayle bothe to the conſeruation and perfection of the ſayd vertues in vs, and alſo to the encreace and ende of our Iuſtification and euerlaſtinge ſaluation. Gala. v.

And althoughe we can neuer be iuſtyfied without theſe giftes of the holy goſte, faith, repentance, hope, charitie, with deſyre and ſtudy to bring forth good workes: Yet it is to be vnderſtande, that neuertheleſſe we be iuſtified Gratis, that is to ſay, freely, for as moche as all gyftes or workes, whereby our iuſtification is wroughte and accomplyſſhed, come of the free mercy and grace of god, and not of our deſeruing: So that our pryde and glory in our ſelfe, and our owne worthynes, is vtterly excluded. For we be not able of our ſelues, as of our ſelues, not as moch as to thinke any good thing: but our ablenes and our ſufficiency is of god, which giueth vs the ſaid giftes of his own ineſtimable goodnes and dothe alſo aſſiſte vs with his holy ſpirite, and ſtrength vs, to kepe his commandementes.

And further where our kepinge of them is vnperfect, and euen in the beſte men wanteth a great deale of that duetie to god, whiche they ought and be

be bounde to do: yet almighty god of his mere mercy and goodnes, accepteth the same as a perfecte fulfyllinge of them for our sauiour Christis sake, which hath fulfilled the law for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And so we haue all Gratis, that is to saye, of his grace, and not of our worthynesse, or any merite goinge before grace, but receyuinge all of god, as saint Paule saith: what hast thou, that thou hast not receyued? we referre all vnto his goodnes and mercy, by the whiche we both come vnto the beginninge of our iustification, and do procede and go forwarde in the same. And finally atteyne the ende therof, and be brought to euerlasting life, vnto the which the very way appoynted by Christe (whose word no man may change) is, to kepe and obserue the cōmandementes of god. for he sayth expressely: If thou wylt entre into lyfe, kepe the commandementes: that is, applye thy hole study and affection to walke in the lawe of god, wherin if thou perseuere, thou shalt be saued. And so after thy iustification, thou shalte be glorifyed, according to the order of god, whiche saynte Paule speaketh of, whan he sayth: Quos iustificauit, Illos glorificauit. ❧

i. Cor. iii.

Math. xix.

¶ The article of good workes.

AL preachinge and learnynge of the worde of god in Christis churche, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good workes wrought in faith and charitie, and vtterly to forsake the workes of synne and the fleshe, which who so euer do committe (except they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

And that holy scripture gothe to this pointe, to persuade men to liue well, and to do good workes saint Paule testifieth sayenge vnto Tymothe: All scripture written by the inspiration of god, is profytable to teache, to reproue, to correcte, to instructe, that the seruaunt of god may be perfecte, and made apt vnto euery good worke. And where as we speake of good workes, it is to be vnderstand, that we mean not onely of outwarde corporall actes and dedes, but also and rather of all inward spirituall workes, motions, and desyres, as the loue and feare of god, ioye in god, godly meditations and thoughtes, pacience, humilitie, and such lyke. And also it is to be vnderstande, that by good workes, we meane not the superstitiouse workes of mennes owne inuention, whiche be not commanded of god, nor approued by his worde, in whiche kynde of workes many christen men, and specially of them that were

i. Tim. iii

lately

lately called religious (as monkes, friers, nunnes, and suche other) haue in times past, put theyr great truste and confidence. Nor yet we meane not of suche morall actes, as be done by the power of reason, and naturall will of man, without fayth in Christ: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taughte to do them, and god also many tymes dothe temporally rewarde men for doing the same, yet they be not meritorious, nor auaylable to the attayninge of euerlasting life, whan they be not done in the faythe of Christ, and therfore be not accompted amonge the good workes, wherof we do here intreate: but we speake of suche outwarde and inwarde workes, as god hath prepared for vs to walke in, and be done in the faithe of Christ, for loue and respecte to god, and can not be brought forthe onely by mans power, but he must be preuented and holpen therto by a speciall grace.

And these workes be of two sortes, for some be such as men truely iustified, and so continuinge, do worke in charitie of a pure harte, and a good conscience and an vnfayned faith: Whiche workes, although they be of them selues vnworthy, vnperfect and vnsufficient: yet for as moch as they be done in the faith of Christe, and by the vertue & merites of his passion, theyr vnperfectnes is supplied: the mercifull goodnes of god accepteth them, as an obseruation and fulfyllinge of his lawe, and they be the very seruice of god, and be meritorious towardes the attaynunge of euerlastynge lyfe. And these be

called the wo⁊kes and fruites of rightuousneſſe.

Other wo⁊kes there be, whiche be not ſo perfect as theſe, & yet they be done by the grace of god in faith and good affection of harte towardes god, as thoſe be, which mẽ that haue ben in deadly ſinne and by grace turne to god, do wo⁊ke & b⁊ing fo⁊the ypon reſpecte and remo⁊ſe, that they haue fo⁊ they⁊ offences done againſt god. And theſe may be called p⁊operly the wo⁊kes of penance. As fo⁊ exaumple: whan a ſinner hearinge o⁊ rememb⁊ing the lawe of god is moued by grace, to be contrite and ſo⁊ye fo⁊ his offences, and beginneth to lament his eſtate, & to fall to p⁊ayer and other good dedes, ſeking to auoide the indignatiõ of god, and to be reconciled in to his fauour: Theſe wo⁊kes come of grace, but yet this man is not to be accompted a iuſtified man, but he is yet in ſekinge remiſſion of his ſinnes, and his iuſtification, which the anguiſhe of his own conſcience telleth him, that he yet wanteth, but he is in a good way, and by theſe meanes doth entre into iuſtification, and if he do p⁊ocede & with harty deuotion ſeke fo⁊ further grace, he ſhall be aſſured of remiſſion of his ſinnes, and atteyne his iuſtification, and ſo be made able and mete to walke in the very pure ſeruice of god, with a cleane conſcience, and to b⁊inge fo⁊ the the fo⁊eſaid wo⁊kes of rightuouſnes in Ch⁊iſt, which he can not do, afo⁊e he be iuſtified.

And that ſuche wo⁊kes of penance, as we haue ſpoken of, be required to the atteining of remiſſion of ſynnes and iuſtification: It is very euydent and playne by ſcripture, as when our ſauiour Ch⁊iſte ſaith

saithe: Be penitent, and beleue the gospell, that is to say, Fyrst be contrite, and knowlege your synnes, & than receyue the glad tidinges of remission of your synnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christ, and to haue remission of synnes by hym, as it is wrytten in the thirde chapiter of Luke, and specially that they, which be ones christened, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustification without penãce, it is playne by the saying of saint Peter vnto Simon Magus, where he saythe: Do penance for this thy wyckednes, and pray god, if peraduenture this thought of thy hart, may be forgyuen vnto the. Marc. i. Act. viii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture. wherin men be taught, fyrst to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receyue remission of synnes and iustification. And although suche workes of penance be required in vs, towardes the atteyning of remission of sinnes and iustification: yet the same iustification and remission of synnes is the free gifte of god, and conferred vnto vs Gratis, that is to say, of the grace of god, wherby we doing suche thynges, and hauing suche motions and workes of penance, be prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it is not inconuenient that suche thynges shuld through grace be done by vs fyrste, and yet it

shuld be sayd, that we receyue the sayde gyft freely. For Christ sayethe in the reuelation of sayne John:

Apo. xxii. Qui sitit ueniat, & qui uult, accipiat aquam uitæ gratis,

He that is thyrsty, let hym come, and he that woll, lette hym take the water of lyfe freely. Where he affyrmeth this gyfte of god to be freely gyuen & conferred, and yet there is required som labour before, as to haue a wyl and desire to come, whiche cōming can not be without arisyng by fayth and penance, & procedyng in the same, & so to take the water of lyfe, ỹ is to say iustificatiō, through our sauiour Christ: whiche ones receiued in baptisme, or after baptisme being recouered by penance, although man dayly do offende and fall into dyuers veniall synnes, by reason of his infirmitie and weakenesse, and therfore hath nede of continuall and dayly repentance: Yet as longe as he consenteth not to deadely synne, he leseth not the state of his iustification, but remaineth styll the chylde of god. And being in that state, hath power by goddis grace, dwellynge in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of rightuousnes, and do serue for the preseruation and encrease of his farther iustification, and be appointed by goddis most gracious promyse, to haue euerlastyng rewarde in heauen. Whiche bothe inwarde and outwarde workes be not onely the declaring of our fayth and confidence in god, and of the grace whiche we haue receyued: but also a continual exercyse, nourishment, preseruation, increase, and perfection of the same, For yf we shulde not, after that we haue professed

Christe,

Chriſte, apply our wyll to worke well, according to our ſayd profeſſion, than ſhulde we falle from the grace of god, and the eſtate of rightuouſnes and iuſtification, whiche we were ones ſet in, and become agayne the ſeruantes of ſynne. And as ſaint Peter ſaith: we ſhuld be in worſe caſe, than we were before we receyued the knowlege of Chriſt. ii. Pet. ii.

And that we increace in grace by workynge in the grace of god ones receyued, it appeereth by the worde of our ſauiour Chriſt, where he ſayth: Omni habenti dabitur, & abundabit. Meanyng therby, that who ſo euer vſeth well the grace of god, whiche is offred vnto hym al redy, he ſhall haue more, & ware plentyfull in grace. wherfore as we contynue and perſeuere in good workes, ſo more and more we go forward and procede in our iuſtification, and in encreaſyng the ſame, whervnto ſainte Peter exhorteth vs, ſaying: Fall not frome the ſure eſtate wherin ye be ſette, but increaſe and grow in grace, & in the knowlege of our lorde and ſauyour Jeſu Chriſte. ii. Pet. iii.

And to aſcribe this dignity vnto good workes, it is no derogatiõ to the grace of god. Forаſmoch as it is to be cõfeſſed, that al good workes come of the grace of god. And our merites, as ſaynt Auguſtine ſayth, be but the gyftes of god, and ſo in our ſelfe we may not glory nor loke backe on our owne worthynes or dignitie, whiche is naught, as of our ſelf: but of the onely acceptation of goddis mercy. And therfore we muſt as ſaynt Paule ſaith: Extende our ſelfe to that whiche is afore vs, to the rewarde of the hеauenly callynge, whiche is in Chriſte, and ſtylle procede Phili. iii.

cede in good workes, knowynge our selfes to be euermore greatter debtours to god for his grace. And whan we haue done all, whiche we be bydden doo, the scripture teacheth vs to say, that we be vnprofitable seruantes: bicause that what so euer we haue done, it is but our dutie, nor we haue done nothing but that we haue receyued of his gyfte to do, and that to our profite and not to his. But yet must we take hede, that seing we haue receyued the grace of god, we be not founde vnprofitable seruãtes in this wyse, that is to saye, idell seruauntes: to whome it shall be sayde: Cast out the vnprofitable seruauntes, into the outwarde darkenes, where shalbe weppnge and gnashyng of tethe. And saint Paule also exhorteth saying: Receyue not the grace of god in vayne: that is to saye: worke well: For the grace of god is gyuen you to that entent, and to that ende we are redemed by Christe, and delyuered from the thraldom of synne, and captiuitie of the deuyl, that we shuld serue god, as Zachary saith, in holynes and ryghtuousnes afore hym all our lyse. And in an other place saynct Paule saythe: The grace of god hath appered to brynge saluation vnto all men, teching vs, that we renouncynge all vngodlynesse, and worldly desyres, shulde lyue in this present worlde soberly, iustly, and deuoutely, lokyng for the blessed hope and apperance of the glory of the greatte god, and our sauiour IESV CHRIST: whyche gaue hym selfe for vs, to redeme vs from all wyckednes, and to clense vnto hym selfe, a speciall people, whyche shoulde be studious folowers of good

Luc. xvii.

Mat. xxv.

ii. Cor. vi.

Luc. i. Tit. ii.

workes.

workes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull lerninge and edifienge, he toucheth in three wordes, all the good workes of a true christen man, where he saith: Soberly, Justly, and Deuoutly. For in this worde Soberly, he comprehendeth all abstinence and temperance, and our duetie touchinge our body. And in saieng, Justly, he conteineth al workes of charitie to wardes our neighbour, with due obedience to our princes, heades and gouernours. And in this word Deuoutly, he concludeth all our workes spirituall, which be done immediatly vnto god, as praier, thinkinge of god, desiring of his glory. &c.

And vnto all these workes, ought we moste diligently with all labour and care to apply our wil, for these effectes and endes, that is to saye, the glorye of god, the profyte of our neyghbour, and our owne merite, that we may shewe our selfe thankful seruantes to our sauiour Jesu Christ, and to be the very people of god, and that he may be glorified in vs, that his churche may be edified by our exaumple, that we maye auoyde falling into temptation and sinne, that we maye scape the scourge of god, that the grace of god and the gyftes therof may encrease, and be made perfecte in vs, that we maye make our election stable and sure, that we may atteyne euerlasting life, being founde fruitfull in the daye of iudgement, where euery man shall receyue accordinge to his workes.

Of

Of prayer for soules departed.

FOr as moche as due order of charitie requyreth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moche as such vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitably done. And truely it standeth with the very order of charitie, a christen man to pray for a nother bothe quycke and deade, and to cõmende one an other in their praiers to goddis mercy, and to cause other to pray for them also, as wel in masses & exequies, as at other times, and to giue almes for them, according to the vsage of the church, & ancient opinion of the old fathers: trusting that these thinges, do not only profyte and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profyte them, which notwithstãding they be departed this presente lyfe, yet remayne they still membres of the same mystical body of Christ, wherunto we pertein.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auaile: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shulde yet

though

(though their intent be more for one then for an other) cause them also to be done for the vniuersal cõgregation of christen people quicke and deade, for that power and knowlege afore rehersed pertetneth only vnto god, which alone knoweth the measures and times of his owne iudgement and mercies.

Furthermore bicause the place where the sowles remaine, the name therof, the state & condition which they be in, be to vs vncertaine, therfore these with al other suche thinges, muste also be left to almighty god, vnto whose mercy it is meete and conuenient for vs, to commend them, trusting that god accepteth our prayers for them, reseruing the reste hooly to god, vnto whom is knowen theyr estate & condition, And not we to take vppon vs neither in the one part, ne yet in the other, to gyue any fonde and temerarious iudgement, in so highe thynges, so farre passing our knowlege.

Finally it is moch necessary, that all such abuses as heretofore haue ben brought in, by supporters and mainteiners of the papacye of Rome, and their complicies, concerning this matter, be clerely put awaye, and that we therfore abstein from the name of purgatory, and no more dispute or reason therof. Under colour of whiche, haue ben aduanced many fonde and great abuses, to make men beleue, that through the bishop of Romes pardons, soules mighte clerely be deliuered out of it, & released out of the bondage of synne. And that masses sayde at Scala cęli, and other prescribed places fantasyed by mẽ, did there in those places more profit the soules, then

then in an other. And also that a prescribed numbre of praiers, soner than other (thoughe as deuoutly said) shuld further theyr petition soner: yea specially if they were said before one image more then an other, which they phantasied. All these and such lyke abuses be necessary vtterly to be abolisshed and extinguished.

☞ This boke bounde in paper bourdes or in claspes, not to be solde aboue. xvi. d.

IMPRINTED at London in Fletestrete by Thomas Berthelet printer to the kynges hyghnes, the .xxix. day of May, the yere of our Lorde. M.D.XLIII.

CVM priuilegio ad imprimendum solum.